

# WORLD COUNCIL OF CHURCHES

## Central Committee

Minutes of the Thirty-Ninth Meeting

Hanover, Federal Republic of Germany

10-20 August 1988



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of the World Council of Churches**

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## FOREWORD

The thirty-ninth meeting of the Central Committee of the World Council of Churches was held in Hanover, Federal Republic of Germany, at the Congress-Centrum am Stadtpark, 10-20 August 1988.

Worship during the meeting was based on the theme of the Holy Spirit. The opening worship took place in the plenary hall, and daily morning services and closing worship in the Runder Saal. Four Bible studies on the theme of the Holy Spirit were conducted by the Rev. Dr Philip A. Potter.

On Sunday 14 August participants visited different congregations in the neighbourhood of Hanover to join in local worship services. The same evening, participants attended a special worship service to commemorate the Fortieth Anniversary of the World Council of Churches at the Marktkirche in Hanover, where the preacher was the General Secretary, Rev. Dr Emilio Castro. After the service, participants were invited to an "Abend der Begegnung" giving an opportunity to meet informally with members of local congregations.

On Tuesday 16 August, participants were invited by the Lord Mayor of Hanover to a reception and evening concert in the Herrenhauser Gardens.

On Wednesday 17 August, participants went on a pilgrimage to memorial places on the site of the former Nazi concentration camp of Belsen. At the Soviet cemetery, Archbishop Kirill, Russian Orthodox Church, led a sung litany. Participants then had the opportunity of placing lighted candles at the foot of the Wall of Inscriptions. At the Jewish Memorial, local Jewish leaders read and chanted psalms. At the cemetery where lie those who died after the liberation an act of worship was led by Archbishop Habgood and an address given by Bishop Hirschler.

Regional meetings were held during the Central Committee as were meetings of confessional groups; there was also a women's meeting. Under the auspices of the local churches, a series of evening forums on aspects of the Council's work were organized which drew wide participation from the public.

After the meeting a number of participants and staff took part in ecumenical team visits to different areas of the Federal Republic of Germany, Denmark and the German Democratic Republic.

Dr Held shared the chairing of the meeting with Dr Talbot. Several of the Presidents shared the chairing of the deliberative sessions.

Following the Central Committee, on 21 August, a special anniversary service of thanksgiving and rededication commemorating the Fortieth Anniversary of the founding of the World Council of Churches was held in the Oude Kerk (Old Church) in Amsterdam. (In 1948 delegates to the Amsterdam Assembly worshipped in the Nieuwe Kerk (New Church), now a museum.) Among guests at the Fortieth Anniversary service was Queen Beatrix of the Netherlands; the WCC was represented by the Moderator, Dr H.-J. Held; a Vice-Moderator, Dr Sylvia Ross Talbot; the General Secretary, Rev. Dr Emilio Castro; Presidents Dr Marga Bührig, Metropolitan Dr Paulos Mar Gregorios and Bishop Johannes Hempel; members of Central Committee: Ms Céline Hoioré-Atger, Mr Fructuoso Sabug, Jr, and Mr Per Voksoe, together with former General Secretary, Dr Philip Potter.



## OPENING ACTIONS

### I. Opening worship

The opening service of worship on the theme of the Holy Spirit, led by His Eminence Archbishop John of Karelia and All Finland, was held on Thursday 11 August in the Niedersachsenhalle. The preacher was Dr Sylvia Ross Talbot.

### II. Call to order

The meeting of the Central Committee was called to order by the Moderator, Dr Heinz-Joachim Held, at 10.00 on Thursday 11 August.

### III. Roll call

The General Secretary called the roll of those present (Appendix I) and presented apologies for absence, including those from Metropolitan Chrysostomos of Myra, Patriarch Ignatios IV and Archbishop Makhulu.

The seating of substitutes was **agreed** as follows:

- Rev. Dr James E. Andrews for Rev. Leonora Tubbs Tisdale, Presbyterian Church (USA) (part-time)
- Rev. Margrethe Brown, for Rev. Leonora Tubbs Tisdale (part-time)
- Prof. Dr Diana L. Eck for Ms Theresa Hoover, United Methodist Church
- Bishop T. Lavrentije, for Prof. Dr Pribislav Simic, Serbian Orthodox Church
- Bishop Rudiger R. Minoř, for Bishop James M. Ault, United Methodist Church
- Rev. Robert W. Patmore for Rev. Livingstone Thompson, Moravian Church in Jamaica
- Rev. Bruce W. Robbins, for Rev. Dr Robert W. Huston, United Methodist Church
- Rev. Dr William G. Rusch, for Dr James R. Crumley, Jr, Evangelical Lutheran Church in America
- Rev. Juan Pedro Schaad, for Rev. Bruno Knoblauch, Evangelical Church of the River Plate

- Bishop Serapion for Bishop Athanasios, Coptic Orthodox Church
- Rev. Maunu Sinnemäki for Archbishop Dr John Vikström, Evangelical Church of Finland
- Prof. Dr Andreas Tillyrides for His Beatitude Parthenios III, Greek Orthodox Patriarchate of Alexandria
- Grand Protopresbyter G. Tsetsis, for Rev. Dr Theodore Stylianopoulos, Ecumenical Patriarchate
- Rev. Lester Wikström for Bishop Dr Per-Olov Ahren, Church of Sweden

The General Secretary then called the roll of advisers, observers, delegated representatives and guests present, and bade them welcome.

#### **IV. Election of new members**

Dr Talbot, Vice-Moderator, announced that the following members had resigned from the Central Committee: Ato Abebaw Yegzaw, Archbishop Ajamian, Mr Harry Ashmall, and the Rev. Inoke Nabulivou. On the recommendation of the Executive Committee, it was **agreed** that Mr Demtse Gabre Medhin, Ethiopian Orthodox Church, replace Ato Abebaw Yegzaw; Rev. Fr Viken Aykazian, Armenian Apostolic Church (Etchmiadzin), replace Archbishop Ajamian; Rev. James M. Rogers, Church of Scotland, replace Mr Harry Ashmall; and Rev. Manasa Lasaro, Methodist Church of Fiji, replace Rev. Inoke Nabulivou. In addition, it was **agreed** that Prof. John S. Romanides, Church of Greece, replace Prof. Dr Gerasimos Konidaris, who died in October 1987; and that Mr Jorge Luiz Ferreira Domingues, Methodist Church in Brazil, replace Mr Paulo Lutero de Melle E. Silva, Evangelical Pentecostal Church “Brazil for Christ” whose resignation was noted at the previous meeting in January 1987.

#### **V. Remembrance**

The Moderator called to mind those who had passed away since the last meeting in Geneva at the beginning of 1987:

- Pasteur Jean Kotto, president of the Evangelical Church of Cameroon, former Central Committee member, founder of CEVAA (Département évangélique français d’action apostolique);
- Rev. David du Plessis (USA), Pentecostal leader, friend of the WCC; guest at Vancouver Assembly;
- Bishop Zoltan Kaldy, Hungary, President of LWF, former Central Committee member;



- Prof. Jean-Marc Chappuis (Switzerland), Dean, Faculty of Theology, University of Geneva, member of WCC Communication Committee for many years;
- Prof. A. Denis Baly (USA), first WCC secretary for laymen's work (1949-50);
- Prof. Hans-Heinrich Wolf (FRG), second director of the Ecumenical Institute, Bossey;
- Prof. Gerasimos Konidaris (Church of Greece), member of Central Committee; delegate to all Assemblies since Amsterdam;
- Dr Kenneth Slack (UK), former General Secretary of the British Council of Churches; former Director of Christian Aid, former member of CICARWS Commission;
- Dr Joseph Sittler, American theologian, who gave a major address at New Delhi and attended many other WCC events;
- Dr Charles W. Ranson, International Missionary Council (IMC) leader and staff member;
- Rev. Alfredo Santiago de Jesús, Council of Churches for Latin America (CLAI) regional secretary for the Hispanic Caribbean and Colombia, former Executive President of the United Evangelical Church of Puerto Rico;
- Prof. Dr Wilhelm Niesel (FRG), former President of WARC; former member of the Council of the Evangelical Church in Germany (EKD);
- Dr Gerhard Claas (FRG), General Secretary of the Baptist World Alliance, former General Secretary of the European Baptist Federation;
- Dr Gerard J.C. van der Horst (Netherlands), General Director of the Interchurch Coordination Committee for Development Projects (ICCO);
- Rev. Victor E.W. Hayward (UK), former WCC Associate General Secretary, executive secretary for studies in mission and evangelism and secretary for relationships with national councils of churches;
- Lord Ramsey of Canterbury, former Archbishop of Canterbury; a President of the WCC 1961-68;
- Bishop Festo Kivengere, Church of Uganda; guest at Nairobi Assembly;
- Rev. Edgar Chandler (USA), former Director of the Refugee Service of the WCC in the post-war years;
- Ms Janet Lacey, CBE, leading figure in interchurch aid and youth work in Great Britain in the post-war period; one of the presidents of the 1966 WCC Conference on Church and Society; former moderator of CICARWS Commission;
- Bishop Josiah Kibira, Evangelical Lutheran Church in Tanzania, former member of the Central Committee and of the Commission on Faith and Order;

- Ms Sahara Kemali (Kenya), programme director in the Refugee Department of the All-Africa Conference of Churches (AACC);
- His Holiness Patriarch Abuna Tekle Haimanot, Patriarch of the Ethiopian Orthodox Church;
- Mr Jean Mosimann, Director of Central Services of the Ecumenical Centre, Geneva.

Participants stood in silent remembrance.

## VI. Minutes

The minutes of the meeting held in Geneva, Switzerland, 16-24 January 1987, were **approved** as circulated.

## VII. Timetable and agenda

The General Secretary introduced the proposed timetable and agenda and drew attention to the fact that some plenary sessions would take the form of deliberative sessions rather than business sessions: this meant that they would be presentations without requiring decisions to be taken. The Moderator asked that the preliminary finance report be added to the afternoon session following his report. With this change, the timetable and agenda were **adopted**.

## VIII. Appointment of committees

The General Secretary proposed that, as was customary, the Executive Committee act as the Staffing and Nominations Committee of the Central Committee. This was **agreed**.

The General Secretary proposed that unit committee membership continue to be the same as at the last meeting. Substitutes and new members would serve in the same committee as those members they replaced. He reminded participants that sub-unit advisers are full voting members of the unit committees, but not of the Central Committee.

With a few changes, the membership of the Finance Committee and of the Public Issues Committee was **agreed** (Appendix II).

The General Secretary said the Executive Committee proposed that statements be made on the following:

- 1) the Fortieth Anniversary of the Universal Declaration of Human Rights;
- 2) the International Peace Conference on the Middle East;
- 3) the Expulsion of the Christian Conference of Asia from Singapore;



- 4) Refugees and Asylum;
- 5) Southern Africa;
- 6) New Developments in International Relations.

He said there were undoubtedly many other issues of urgency and importance, but a choice had to be made; in some cases the Officers in consultation with representatives of churches related to those situations would be taking appropriate action.

A number of additional proposals were made: Ms van der Veen raised the concern in Western Europe about the situation of Hungarians in Romania; Mr Lasaro felt that some reference should be made to the problems related to the dumping of nuclear waste in the Pacific; the question of Central America was also raised. Mr Thorogood suggested that the list remain open and that acceptance of other topics be left to the discretion of the Public Issues Committee. This proposal was **accepted**.

## **IX. Application for membership**

The General Secretary reported that the Evangelical Lutheran Church in America had applied for full membership in the World Council of Churches. This Church was created on 1 January 1988 through the uniting of the American Lutheran Church, the Lutheran Church in America (both WCC member churches) and the Association of Evangelical Lutheran Churches. The General Secretary proposed that this be passed to the Committee on the General Secretariat for later recommendation, but Dr Nababan asked that action be taken immediately. It was **agreed** to receive the Evangelical Lutheran Church in America into full membership of the WCC.

## **X. Greetings**

The Moderator expressed his joy at welcoming participants to his home country and to the city where he lives and works. It was a particular pleasure to welcome several guests from the Federal Republic of Germany who were present at this opening session. Among these were:

- Dr Christian Schwarz-Schilling, Federal Minister representing the government of the Federal Republic;
- Prof. Dr Wolfgang Knies and Ministerialrat Behrens, representing the government of Lower Saxony;
- Dr Herbert Schmalstieg, the Lord Mayor of Hanover;
- Rabbi Henry Brandt, and Mr Michael Fürst, representing the Jewish communities in Lower Saxony;

- Bishop Dr Martin Kruse, Chairman of the Council of the Evangelical Church in Germany;
- President Walter Hammer of the Evangelical Church in Germany head office in Hanover;
- Bishop Horst Hirschler of the Evangelical Lutheran Landeskirche of Hanover;
- Dr Eckart von Vietinghoff, President of the Evangelical Lutheran Landeskirche of Hanover;
- H.E. Metropolitan Augoustinos, on behalf of the Arbeitsgemeinschaft Christlicher Kirchen in der BRD und Berlin (West);
- Bishop Lavrentije, Serbian Orthodox Church of Western Europe;
- Bishop Chrysostomos of Pamphilos, Greek Orthodox Bishop of Hanover;
- Prälat Jürgen Schwarzenburg, representing the Roman Catholic Bishop of Hildesheim, Josef Homeyer;
- Bishop Prof. Dr Gerhard Müller of the United Evangelical Lutheran Church in Germany (VELKD);
- Oberkonsistorialrat Rainer Bürgel, of the Evangelical Church of the Union (EKU);
- Rev. Dr Wolfgang Lorenz, Union of Evangelical Free Churches in Germany;
- Bishop Dr Jobst Schöne, Independent Evangelical Lutheran Church.

Dr Schwarz-Schilling welcomed the Central Committee to Hanover and transmitted greetings also from Chancellor Kohl and on behalf of the government of the Federal Republic. It was a great honour that Hanover, the capital city of Lower Saxony, had been chosen for this special fortieth anniversary occasion. He stressed the importance of the role of Christians in working towards a more just society, and the need for church and state to work alongside each other.

Dr Knies spoke on behalf of the government of the state of Lower Saxony, saying that efforts by the churches for greater understanding through dialogue were regarded with respect by the state. He expressed gratitude for the assistance given by the WCC to Germany in the dark days following the Second World War.

Metropolitan Augoustinos, on behalf of the Arbeitsgemeinschaft Christlicher Kirchen, spoke about the importance of the development of the ecumenical movement during this century and emphasized that its objective must continue to be the unity of the church of Jesus Christ in this world, stressing that spiritual renewal is the most important element in our efforts towards unity.



Bishop Kruse, speaking as Chairman of the Council of the EKD, said that the presence of the Central Committee in the Federal Republic of Germany was a great encouragement for the churches; he recalled that the ecumenical movement had been a means of bringing them from confusion and difficulty to renewed hope.

Bishop Hirschler, Bishop of the Church of Hanover, stressed the importance of ensuring that the concerns of the WCC be truly made known at local level in the parishes themselves if there were to be any increase in understanding and knowledge of the ecumenical movement.

## **REPORTS OF THE GENERAL SECRETARY AND MODERATOR**

### **I. General Secretary's report\***

The General Secretary spoke to his report rather than reading the full text. In the context of celebrating forty years of the existence of the World Council he recalled its main vocation — to promote the unity of the church. This search for unity has five clear dimensions: first, the recognition that we came together because two different principles made it possible: one, the conviction that in God the church is one reality, we confess the name of Jesus Christ, and we are called to work for visible unity; and secondly, apparently contradictory, we meet as separate churches, each claiming to be representative of a fullness of the church which cannot be recognized elsewhere.

There is only one church in God; at the same time we are divided — “the invisible church” — and we are working to make it visible. At present there is less difficulty with doctrine but we still do not share the common table of the Lord because the ways have not been found to recognize the existence of that unity achieved so far.

A second dimension: the unity of the church is not only the overcoming of history and of doctrinal differences but also the bringing together of the different cultural realities that constitute the life of our churches. Many are afraid that Christianity cannot be recognized as something unique and united because of the diversity of colours and shapes that are manifested. This multiplicity of cultural theologies must not be seen as a risk, but as a

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\*The full text of the General Secretary's report appears in *The Ecumenical Review*, Vol. 41, 1989, No. 1.

tremendous missionary opportunity — a blessing granted to us by God. The role of the ecumenical movement and of the World Council is to bring all these currents into conversation, to recognize the catholicity of each one and the right of each to contribute to the totality of the life of the church.

The third dimension of our search for unity was present in the pre-history of the World Council as well as at Amsterdam itself. The different movements — Faith and Order, Life and Work, mission organizations — represented the response of sectors of the total church to the challenges of the day, and in confronting those challenges they were recognizing that the division of the church was synonymous to disobedience.

Thus from the beginning the WCC has recognized the participation of the whole people of God organized in different missionary frontiers to respond to the challenges and needs of humanity. So today there are ecological groups, pacifist groups, anti-racist groups, all demanding to be heard by the churches and making approaches to the Central Committee also in the best tradition of the ecumenical movement. They belong within the family and we will be the poorer as churches if we do not recognize their testimony. Our dilemma then is how to recognize the responsibility of the canonical authorities of the churches while at the same time having the passion, expertise and commitment that God has given to different sectors of our church.

We are enriched through the emphasis on the participation of women, young people, persons with disabilities, and other groups, but there are also critical voices saying that due to such wide participation we are eliminating some of those who carry decision-making responsibility in the life of the churches. How then do we maintain a balance between this sociological representation and authoritative representation, between ecclesial covenanting or commitment and those who are daily struggling and suffering injustice in their attempt to be faithful to Jesus Christ? Maybe we should find a way of keeping in closer contact with the heads of the member churches.

A fourth dimension of our search for unity is that we are still a limited component of the total Christian spectrum. We have grown from 146 to over 300 member churches; all Orthodox churches in the world are members of the WCC. But we cannot say this in relation to Protestant churches. We need to reopen the debate with some of those who have not found themselves able to participate in the ecumenical movement; we need to learn from the Pentecostal churches and Independent churches in Africa whose spiritual vitality is so much needed, as well as the phenomenon of the multiplicity of small churches not eligible for membership because of our numerical requirements. But we need time and energy and personnel to enter into these debates. We also have to keep in mind the concern of our Orthodox friends in



face of the overpowering number of Protestant churches in relation to Orthodox churches, and we have a fixed percentage of participation in order to maintain a right proportion of Orthodox representation. And then there is the question of the membership of the Roman Catholic Church, newly stated by the Ecumenical Patriarch during his visit to the Ecumenical Centre in December 1987.

We do not call people to accept what we are, but we urge them to come together to shape what we all should be in the future: the servant body of Christ serving the whole family of Christ in the search for Christian unity.

Fifth, we have learned that it is impossible to look for the unity of the church unrelated to the conflicts of the world. For one thing, many of our present doctrinal conflicts were historically socio-political conflicts. How can we talk about the unity of the church and not express that unity in solidarity with our Christian brothers and sisters in conflict situations all around the world? There are many examples showing that history vindicates the capacity of the World Council to face situations of polemic knowing that the unity we already have in God is strong enough to resist the challenge of those situations.

If our unity is strong enough to generate service to humanity, it must also be strong enough to stand up to disagreements on the type of service to be given and to engender a degree of trust and confidence that the aims we are pursuing are the same even when our methods may be temporarily opposed. The unity of the church will be a parable of the unity God is preparing for his creation in that it will face reality, embrace historical conflicts and set its course by the coming kingdom, the love kindled in the heart through its relationship with the living Christ, and the fervent hope which is the fruit of the presence of the Holy Spirit in the community of believers.

So we look towards the future in our search for unity. Perhaps we have to face again the question of the kind of servant we are: do we have the mechanism that will make us fit for what is needed today? We need to recover the passion for unity, recognize that our being in Christ implies being with others and for others. We need to progress in the quest for models that can express the growing reality of our common belonging to the same ecclesial tradition; it is essential that we have a closer and more direct relation with and between the churches; perhaps we need to recover our identity as a movement and give ourselves the flexibility necessary to respond to the challenges of unity; we need to deepen the eschatological vision of the coming kingdom; we need to maintain watchfulness in prayer, the invocation of the Holy Spirit. The experiences of the WCC during its forty years confirm for us the faithfulness of the Holy Spirit.

### *Discussion of the General Secretary's report*

Great appreciation was expressed for this report. Mr Arnold was grateful for the reference to the central calling of the ecumenical movement as the quest for the unity of the church. He referred to the General Secretary's point that each church claims to represent a certain fullness which it cannot recognize in others. He felt this was no longer true for the churches of the Reformation; the degree of unity amongst them has already reached a stage where the basic consensus is greater than remaining disagreements.

Ms Mayland referred to the General Secretary's concern that the full participation of church leaders in the WCC seems to have been lost and that the WCC is to some extent marginalized in that some decisions made by the Central Committee are not fully recognized by the churches. She stressed the gratitude felt by women and young people to the WCC for its efforts to ensure their participation in decision-making and felt this had an influence on member churches in making possible such participation on the local level. She felt that involving older and younger men and women, lay and ordained, leaders and ordinary people was vitally important as a sign of the kingdom. Mr Sabug said that the WCC should learn from its member churches too, for in many Asian churches young people and women are often in leadership roles. Ms Skuse noted that the WCC had taken a lead in facilitating the participation of the whole people of God, and councils of churches are one of the forums where leaders meet with women, youth and laity on equal terms. She felt that if church leaders have not taken the WCC seriously the solution was not to change our own structures but to work harder to encourage churches to recognize the leadership of women, youth and laity within their ranks.

Metropolitan Philaret said he too was grateful for the General Secretary's affirmation of the main calling of the ecumenical movement as the quest for the unity of the church. He stressed the importance of ensuring that the WCC not become a model for future unity because it is not itself a church and will never have its own official theology. He expressed appreciation for the reference to the Millennium of the baptism of Rus, and said how much the Russian Orthodox Church rejoiced at the presence of so many representatives of churches world wide at the celebrations in Moscow and other cities of the USSR in June 1988. He referred to the changes going on in his country and attempts to find the right place for the Christian church in a socialist society. He looked forward to welcoming the Central Committee to Moscow in July 1989.

Mr Béna-Silu referred to the reference to Independent churches in Africa and Pentecostal churches in South America and Africa; he felt that their contribution to the ecumenical dialogue was not sufficiently recognized and asked



that a theological dialogue be set up to give an opportunity to study their doctrines and learn from them.

Dr Smolik spoke of the Stuttgart Declaration as the basis of the oikoumene in Europe and of true unity everywhere. There have been moments when our unity was at stake but in the end we kept together because the deeper basis given us transcended our differences. Differences were one thing, but this did not mean that national cultures should be forgotten; freedom for differences is needed — an ecumenical “glasnost”, an openness to one another. The ecumenical movement must remain a platform where differences can be shared and where the voiceless may speak freely.

## **II. Moderator's report\***

The Moderator welcomed participants to the meeting in his home country and said that the churches of the Federal Republic had high expectations that the presence of the Central Committee would provide a fresh impetus for their own ecumenical understanding and commitment.

Although it was not his task to look back at the forty years of the World Council he felt that the sense of community which has developed among the member churches is a tangible spiritual reality. On the other hand, looking again at the Message of the First Assembly in Amsterdam in 1948, we cannot but feel distressed that its call to unity and renewal and to obedience in the faith still remains an unfinished task, in spite of important ecumenical steps that have been taken in the intervening years. We must therefore look to the tasks ahead, not least among them being preparations for the Seventh Assembly.

The Moderator then reported on the work of the Executive Committee and the Officers since the Central Committee meeting in Geneva in 1987. The Executive Committee had met three times: in Atlanta, Georgia, USA, as guests of the Black churches of the USA; in Istanbul as guests of the Ecumenical Patriarchate of Constantinople; and, prior to this Central Committee meeting, at the Evangelical Academy at Loccum near Hanover. The meetings in Atlanta and Istanbul had provided an opportunity to meet with our member churches. In Atlanta there had been a special gathering with leading representatives of the historic Black churches which showed the need to pay more attention to their experience and concerns within the whole situation of the struggle to end discrimination against the black

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\*The full text of the Moderator's report appears in *The Ecumenical Review*, Vol. 41, 1989, No. 1.

population in the United States. The visit to Istanbul served as a reminder of the need to support the presence and witness of Christian churches in an absolute minority situation, with their unusual experiences of suffering and testing.

The Moderator explained that, contrary to usual practice, his report followed that of the General Secretary; he would therefore concentrate on indicating some considerations to orient discussions in the unit committees which were to take place in the early part of the meeting in order to allow more time for full debates during the reporting process.

He noted the overwhelming variety of conferences, studies, consultations and visits undertaken by the World Council on a wide range of themes and issues. The whole of the Council's programme work is set in the context of the problems, conflicts and contradictions of today's world and a common response from the churches is sought in faith and obedience to the Bible message. At the same time, too little is said about our limitations and inadequacies; we are unable with our own strength to achieve the most important goal — the unity of the church, which is a divine mystery and a gift which we can only receive. We come up against limits which only God in the power of his love can overcome, so all our activities must be undertaken by invoking the Holy Spirit. This is why common prayer and fellowship in worship must occupy a central position within the World Council's work as a whole.

Dr Held then spoke of the three aims set for themselves by the member churches of the World Council: the call to visible unity; the call to common mission; and the call to action for justice, peace and the integrity of creation, and related these to the reports on different aspects of the Council's work.

Prayer and work for the visible unity of the church are the World Council's primary tasks — this is a commonly held conviction. A new statement must come out of the Canberra Assembly on the unity we seek and a credible reaffirmation of our common will "to advance towards that unity in order that the world may believe". Two aspects of visible church unity must already now be brought more explicitly into our theological and ecclesiological reflections: our calling to fellowship with the poor and the challenge of sharing. Though these two things do not constitute the being and essence of the church as a fellowship partaking through grace in the life of the Triune God, they are a natural consequence and expression of that fellowship. Can we not already visibly show our unity in sharing our resources, exchanging gifts and experiences that God has bestowed on us? Sharing means not only giving but also receiving; entering into the experience and concerns of others, assuming their burdens and hopes, their strengths and weaknesses —



a reciprocal process. A humble sharing of the experience of others is a form of discipleship on the way to the visible unity of the church.

The quest for a comprehensive understanding of mission has marked our work and thinking in the years since the fusion of the International Missionary Council and the World Council of Churches in 1961. The Ecumenical Affirmation on Mission and Evangelism (1982) is the interim result of these efforts and remains authoritative. “Your will be done — Mission in Christ’s Way” is the theme of the conference on world mission to take place in 1989 in San Antonio.

Another basic conviction in the WCC is that the missionary calling is all-inclusive — for all people in all cultures — and this holistic view must be reaffirmed. But besides the preaching that awakens faith, the teaching of justice, and action to heal and save endangered life, there is another aspect of Christ’s threefold ministry: not only prophetic and royal, but also priestly. Should we not give more place than we have done hitherto to the priestly dimension in the churches’ overall missionary task? Not to the detriment of other aspects of the churches’ mission — evangelism, diakonia in Christ’s way and achieving justice in solidarity with the poor — but in order to do justice to the wholeness of missionary action. The priestly ministry consists of pleading the cause of human beings before God in adoration and prayer, bringing the burdens and sufferings of the world before the throne of the Most High and invoking the healing power of God the Creator. So it is perhaps not our words, nor even our actions, which will mark us as ambassadors of the Triune God in the world, but the priestly life of the church in the love of Christ who gave himself for the life of the world and the redemption of humanity.

The third major set of issues can be summarized under the headings of Justice, Peace and the Integrity of Creation, embracing the essential questions of survival facing us in our times. Of the three, the integrity of creation is the most basic but also the most difficult, and it is suggested by some that creation must come first, with justice being the effort to preserve undamaged all created things, and peace as the natural consequence of maintaining justice. It is important to point out that we have to regain a God-fearing attitude to nature as God’s creation. It is a generally held conviction that in every human person we have to do with God, in whose image and likeness he or she is made; any lack of respect, discrimination of people by people is sin and offence against the fear of God. Is it not time that we recognize that the lack of respect for nature and destruction of the natural world are not simply technical mis-developments but an explicit sin against God and what belongs to him? The integrity of creation will be a test case of our faith in the Triune God.

These points raise more questions than they answer, but these issues contain important challenges. They are not just of an ethical nature but also of a specifically theological nature concerning our faith and our thinking. But this fundamental task of realigning our theological understanding of creation must not deter us from proclaiming the urgent need for action for peace and justice today, or weaken our Christian commitment to such action.

The reports of the General Secretary and the Moderator were referred to the Committee on the General Secretariat.

### **III. Response of the Central Committee**

At a later session Ms Skuse reported on behalf of the Committee on the General Secretariat as follows:

The reports of the Moderator and the General Secretary were received with appreciation and enthusiasm. The Committee expressed gratitude to the General Secretary for the heartfelt way in which he presented his report and commends the report to the churches for study and discussion.

#### *Unity*

The Committee affirmed the focus in the General Secretary's report on the unity of the church and noted the inter-relatedness of the unity of Christians, the unity of all human beings and the unity of all creation. The Committee commends for particular attention the General Secretary's call for increased efforts to describe the unity we seek and to elaborate models for unity.

Dr Castro in his response to comments suggested that Faith and Order focus on possible models for unity in its conference after the Seventh Assembly.

#### *Participation*

The Committee recognizes the challenge presented by the full participation of women and youth in the decision-making bodies of the WCC while keeping the involvement and support of church leaders. The participation of women, youth and laity in the WCC was strongly affirmed. In fact it was pointed out that the WCC has been a model for member churches. This issue of participation is a challenge to the WCC and to member churches and should be carefully studied. The WCC and member churches are encouraged to look at ways in which churches and ecumenical structures have made their decision-making bodies more participatory, involving the whole people of God in decision-making communities.



### *Future*

The Committee thanked the General Secretary for raising the issue of the style of work of the WCC and affirmed suggestions for the study of the organization of the WCC. The Committee urged staff to explore further the questions raised in the General Secretary's report related to style of work and future planning. Ideas and guidelines should be brought to a future meeting of the Executive Committee and then to the Central Committee for consideration.

### *Evangelism*

Appreciation was expressed for the Moderator's emphasis on mission and evangelism in the search for unity. The General Secretary indicated that at the next Central Committee he intends to focus his report on the mission of the church and the relationship of evangelism and unity.

In discussion, Metropolitan Chrysostomos of Peristerion asked for a clearer definition of the local and the universal church, as it is not always easy to make a clear distinction. Secondly, he felt there was no real continuity in the World Council's work and asked that some reflection be done to see how such continuity might be ensured. He also felt it was important to recognize that the WCC and the ecumenical movement were in a period of crisis.

The General Secretary responded that the problem of the relationship between the local and the universal church would remain on the agenda of the WCC; we have to work together to understand each other better so that we can come to a constructive solution together. The continuity of the Council's work also raised the matter of the "ecumenical memory" which is becoming increasingly important after forty years of history. He asked for more specific identification of the "crisis" in the ecumenical movement so that the problem could be discussed among colleagues and members of Central Committee.

The Central Committee **received** the comments of the Committee on the General Secretariat on the reports of the Moderator and the General Secretary.

## **PRESENTATION ON THE GERMAN CHURCHES**

On Friday evening 12 August 1988 a programme on "Being a Christian in the Established Church" was presented as an introduction to the German churches. The Evangelical School Department of Hanover (Evangelisches

Schulpfarramt in der Stadt Hannover) performed eight scenes designed to give an insight into the situation of established parishes in the Federal Republic of Germany. The aim was to convey a typical picture of the everyday situation in the Federal Republic and lead to a better understanding of the problems facing people in their daily lives.

There are about 2,500 members in an “average” parish or church congregation in the FRG, but only about one hundred take part regularly in Sunday services, although the majority do have contacts with the church at significant moments in their lives, such as for baptism, confirmation, weddings and funerals.

Further information on the work of the church in Germany was provided to participants through an exhibition in the Niedersachsenhalle during the period of the meeting, and through various publications. The visits to local churches on 13 and 14 August were seen as another means of helping the ecumenical guests to build an authentic picture of the church situation in Germany, its strengths and weaknesses.

The picture presented of the “people’s church” (Volkskirche) showed the growing tensions between those brought up in the established institutional church and those who feel they can no longer cope with the traditional forms of church life but are interested in questions of environment, justice and integrity of creation and seek the interest and support of local parishes on such questions. Many parish councils are still dominated by the older generation, mainly male, though there are an increasing number of church workers who are open towards new experiences and needs, seeing problems as a challenge to all Christians.

Following the presentation, participants were invited to talk informally with members of local parishes and church groups and related bodies who were present for this occasion.

## **FORTIETH ANNIVERSARY OF THE WORLD COUNCIL OF CHURCHES**

A number of special events took place in the context of celebrations in honour of the Fortieth Anniversary of the founding of the World Council of Churches in Amsterdam in August 1948. The most important of these was a liturgical celebration in the Marktkirche on Sunday afternoon 14 August attended by members of the Central Committee and other participants as well



as by many visitors. The General Secretary, Dr Emilio Castro, preached the sermon.

Following the televised part of the service, seven people who had been present at the Amsterdam Assembly were introduced: Ms Jean Fraser, Ms Ilse Friedeberg, the Hon. Ms Justice Annie Jaggé, Ms Bé Ruys, Mr George Posfay, Mr Per Voksoe and Dr Philip Potter; each gave a brief and moving testimony relating what had been for them an outstanding moment during the Amsterdam gathering.

Messages and greetings on the occasion of the Fortieth Anniversary were received from a number of friends and organizations, and extracts from three of these were read to those assembled in the Marktkirche: the President of the Federal Republic of Germany, Dr Richard von Weizsäcker; His All Holiness Dimitrios, the Ecumenical Patriarch of Constantinople, and Johannes Cardinal Willebrands, President of the Vatican Secretariat for Promoting Christian Unity (full texts of these can be found in Appendix III).

Messages were also received from: the Lutheran World Federation; the World Alliance of Reformed Churches; the Hungarian Ecumenical Council; the South African Council of Churches; the Evangelical Church of Lutheran Confession in Brazil; the Estonian Evangelical Lutheran Church; the General Assembly of the Presbyterian Church in Taiwan; Chrzescijanskiego Stowarzyszenia Spolecznego — Christlich-Soziale Gesellschaft in Poland; la Fédération des institutions internationales établies à Genève (FIIG).

On Thursday 19 August, His Eminence Metropolitan Philaret of the Russian Orthodox Church graciously presented a gift to the World Council of Churches which was received by the Moderator and the General Secretary on the Council's behalf. Metropolitan Philaret said that as well as offering congratulations, the Russian Orthodox Church, which had recently celebrated its Millennium, wished to present a gift representing an important and precious treasure of the church: a facsimile edition of a manuscript from the 11th century. He offered this to the WCC together with his good wishes, praying that the holy gospel may be for all of us not only a book on which we base our teaching but also a guide-book for our lives.

Dr Held on behalf of the World Council of Churches expressed his warm thanks and deep appreciation for the very valuable gift and the good wishes offered. He in turn wished to offer the congratulations and greetings of the World Council to the Russian Orthodox Church on the occasion of its Millennium. He stressed the essential place of the holy scriptures in the continuing progress of the ecumenical movement, not only because it provides guidance for our lives but because it is the word of the living God.

## DELIBERATIVE SESSIONS

During the meeting of the Central Committee, five deliberative sessions were held for general discussion of particular matters on the Central Committee agenda.

### I. SEVENTH ASSEMBLY

Dame Nita Barrow, presiding, introduced Dr Avery Post, moderator of the Assembly Planning Committee (APC), and the Committee members. Dr Post reported on the work of the APC, which had held two meetings and whose report was in the hands of participants. He spoke of WCC Assemblies as epic events in the life of the worldwide ecumenical movement, with the task of reviewing and celebrating the past, speaking to the present and anticipating and projecting the future. They are global, cosmopolitan and evangelical events, with worship as an ecumenical symphony of praise and intercession. Business is done, leadership elected, priorities framed, and energy gathered for the future.

The need for simplicity and coherence of style was guiding the work of the APC. The APC therefore felt that the theme and sub-themes should be fully integrated in the work of sections and sub-sections. Each section would aim to bring one coherent report to the plenary.

Dr Post noted that the Central Committee in 1987 had supported the suggestion that the theme centre on the person and work of the Holy Spirit. The discussions at the last meeting of the Central Committee and at the Executive Committee, as well as responses from the churches, had helped their continuing reflection. There is a great richness in the biblical material about the Holy Spirit. The APC had considered three possible approaches: (1) a theme which is a prayer; (2) a theme with attributes to the Spirit; (3) a theme that relates primarily to the work of the Spirit. The APC had unanimously agreed that the theme should be a prayer in biblical language with a poetic resonance and proposed:

Come, Holy Spirit — Renew the Face of the Earth.

The sub-themes followed also in the mode of prayer:

Giver of Life — Sustain your Creation!

Spirit of Truth — Set us Free!



Spirit of Unity — Reconcile your People!  
Holy Spirit — Transform and Sanctify Us!

Three members of the APC also spoke to the proposed theme.

Canon Ruth Jefferson reminded Central Committee members of the tent at the Vancouver Assembly and its centrality for the worshipping and praying community. She felt that experience had helped the APC members choose a theme in the mode of a prayer; they had searched for a theme that would not be seen as too pietistic but yet would create a mood of prayer and expectation. Through the Holy Spirit God's created world is made holy by God's grace and love. The Holy Spirit is also active in the church and in the world, and so we dare to pray for renewal, recognizing this may come about in unexpected and unknown ways. She felt that the theme and sub-themes would be a challenge to the WCC and that they could be used creatively by the member churches. As they are further developed, there would surely be a strengthening of the basis of all our work, which in itself is renewal.

Bishop Okullu testified with appreciation to the tremendous amount of work, thinking and prayer by all involved in the daunting task of preparing the next Assembly. He spoke of the need to search for fresh ways of expressing old truths to make them relevant to today's world. Even with a clear consensus that the theme be built around the third person of the Holy Trinity, a new way still had to be found to address such a vastly diverse world. He emphasized that the reference to "the face of the earth" in the proposed theme was not simply ecological but meant the totality of life. The theme is therefore a prayer that the Holy Spirit will come, redeem, heal and renew the totality of life; it is non-judgmental, non-combative, all-embracing and community building, helping us identify ourselves with the world we seek to serve.

Bishop Jeremias spoke of the process in the APC and said he felt it was not so much the group which had found the theme but the theme which had found them. The sub-themes were formulated in such a way as to bring out the four principal points of creation, redemption, foundation of the church, and our present situation where we as sinners are invited to turn towards God. He cited examples of different understandings of the Holy Spirit and its relationship to God the Father and Jesus Christ the Son. It often appears that less prominence is given to the Holy Spirit than to the other two persons of the Trinity. Yet as we reflect we come to the realization that we cannot pray unless we are moved by the Holy Spirit who prays in us and with us.

The word "earth" has a special meaning in Orthodox theology. Although sin and its consequences may obscure it from us, the earth cannot be destroyed. Creation was called into being by God through the Son in the Holy Spirit; therefore life, not death, has the last word.

The Moderator then invited members of Central Committee to contribute to the discussion:

Mr Rogers stressed that the Assembly must be seen as the goal to which the other world conferences (the World Mission Conference in San Antonio in May 1989 and the JPIC Convocation in March 1990) contribute. He asked what was envisaged to involve the churches and individual church members in preparation for Canberra. Dr Post said it was significant that the earlier meetings would look ahead to the Assembly, while the Assembly itself would point beyond 1991.

Dr Bichkov felt that the name of Jesus Christ should be mentioned in the theme, as creator, through and in the Holy Spirit. Dr Eck said that in spite of the emphasis on prayer, there was no mention of prayer in the theme or sub-themes. Prof. Than asked about our missionary concern for the whole world and felt there was too much preoccupation with the church.

Bishop Hempel was grateful for the emphasis on prayer and on the Holy Spirit, who is not within our control but is our Lord and promise. He asked that ways be found to express the theme in visual terms for the people of God to see.

Ms Sowunmi proposed that the wording be changed to "Come, Holy Spirit — Renew the Whole Creation" in order to clarify the emphasis on the entire creation. She also felt that the spirit of love was missing. Mr Sinnemäki felt that the phrase "face of the earth" might cause problems of translation lest it be understood as simply ecological. Bishop Kruse proposed a revised wording, "Renew your church and the face of the earth", as the division of the churches makes them weak instruments for the renewal of the earth.

Mr Dzobo said that the gifts of the Spirit have a special meaning for those in Africa and asked that they be included in the sub-themes. There should be a clearer indication of the relationship of Christ and the Spirit in us. Bishop Nagy asked for more clarity in stating who the Holy Spirit is in distinction from other spirits in the world today.

Metropolitan Chrysostomos of Peristerion felt that the sub-themes were not acceptable since they would cause theological problems. Protopresbyter Borovoy suggested another formulation for the third sub-theme: "Spirit of Christ, spirit of union, unite us and reconcile your people".

Metropolitan Antonie said that although the proposed theme was good from the Orthodox point of view, it was a very difficult one. How can such a theme be made accessible to the people of God without becoming pietistic?



In response, Dr Post expressed thanks for the contributions to the discussion and urged members to engage themselves fully in the discussions in Unit Committees and the Committee on the General Secretariat.

The report of the APC was referred to the Committee on the General Secretariat to bring recommendations to a later business session for action.

## II. JUSTICE, PEACE AND THE INTEGRITY OF CREATION (JPIC)

Dr Janice Love, presiding, introduced the session by explaining that its purpose was to share visions of and expectations for the conciliar process of mutual commitment (covenant) for justice, peace and the integrity of creation; to highlight the concrete actions and commitments being made by churches, movements, and individual Christians in response to specific threats to life; and to deliberate on the implications and consequences of the JPIC process for the life of churches and for the ecumenical movement in terms of collaboration and covenants.

A video prepared by the United Nations Commission on Development and the Environment entitled “Our Common Future” was shown, providing additional background especially on the subject of the integrity of creation.

Dr Marga Bührig addressed participants with particular reference to JPIC-related activities in Europe and Switzerland. Although for a long time we have talked about the technological and military complex, today we see more clearly that the causes lie in the way we relate to God’s creation and the consequences of our misuse of resources. We must not sit back and accept things as they are; rather we must resolve to resist and take action to redress the situation.

Dr Bührig referred to the growing number of churches and movements around the world which are taking seriously the JPIC concern. Young people are growing up with a wider knowledge of the problems and are organizing ways of sharing information more widely. There is not only misuse of nature, but a growing misuse of human beings created by God — especially of women. Numerous consultations have taken place or will take place, and the world convocation in March 1990 is seen as a step on the way, as part of a mutual process involving both churches and related groups, and leading to a real commitment. She pleaded for the help of all members and participants,

urging that such a crucial task not be left only to a few people in Geneva. The time had come to abandon caution and take concrete action.

Dr Kim Yong Bok spoke from the point of view of the Korean people who would be hosting the world Convocation. He gave moving testimony to the suffering of the Korean peoples who have lived for so long under oppressive political regimes and military dictatorships. The faith of Christians continued to be severely tested and for long years the people had suffered silently, often in prison cells and interrogation rooms. The political powers make ideological claims that are almost religious in nature, violating the rules of law both openly and in secret. Against this reality the people are called to make a deeper commitment to faith in God the Creator of life over against the existence of powers of chaos and annihilation.

The beautiful country of Korea has become a wasteland poisoned by the greed of large companies and political powers. More and more nuclear reactors and other weapons are being produced in the name of security and peace. In destroying the enemy they destroy both the land and the people. Even the educational system is under the bondage of anti-communist ideology, and the children of Korea are subject to a system of hatred, of dictatorial rule that mutilates human dignity, of economic powers that deny the socio-economic security of the people, and of the military machine that threatens to annihilate them.

Dr Kim then spoke of the work for peace and reunification of Korea. The ecumenical movement in Korea has declared the year 1995 as a jubilee year for the Korean people, that being the fiftieth year of the division of the country. They feel that their own commitment to peace and reunification in Korea has been strengthened by commitments made by many member churches of the WCC as well as by the WCC itself and other ecumenical organizations.

In discussion, Mr Motu'ahala spoke of plans for a Pacific regional meeting to enable Christian churches there, in their own theological and biblical traditions, to engage in the conciliar process and see how as Pacific people they can transform their own situations. Dr Tolen urged that, in order to make our work more real, we should ask ourselves what it means in daily life to work for justice, peace and the integrity of creation. He felt that not all threats to life have arisen from ignorance but rather from deliberate choices, especially in the refusal to share resources instead of over-exploiting them. Mr van der Zee reported on a three-year programme now in process in the Netherlands. Enthusiasm for the conciliar process is offering new stimuli for cooperation among and within the churches at all levels, and interest is also being shown by politicians and people of other religions and ideologies.



Though they do not expect to change the whole of society, the churches are aware of their important role as communities of faith, hope and love, facing up to the problems and working together to halt fatal developments.

Bishop Jeremias referred to the covenant between God and humankind, made by God with us and in which we participate through the sacraments. This participation in the covenant with God includes our responsibility towards such tasks as those included under the JPIC programme. If we speak about covenant and mutual commitment, the question arises as to whether the covenant God made with us is not sufficient. Do we require a sort of parallel church in order to achieve a covenant?

Dr Eck, deeply moved by the video presentation, urged that more material of this type be prepared to give more visual force to the words spoken and heard. She asked how the world convocation could be conceptualized in the momentum of the process: it must be seen as leading to the Canberra Assembly.

Bishop Hempel was encouraged by the enhancing of ecumenical fellowship through working together among the churches, making for greater spiritual richness. He said that, in facing up to JPIC questions, it is essential to deal with matters related to one's own country but at the same time to see them in the context of the world and the whole of humankind.

Archbishop Keshishian noted that threats to human life were seen in exclusively ecological terms, whereas they come from people themselves and not from their exploitation of nature. This human dimension should be more clearly articulated.

Ms Sowunmi believed that decisions which threaten our countries are made on the political level: we have talked enough — now we need action.

Mr Etchegoyen saw a direct relationship between JPIC and the proposed theme for the Seventh Assembly, and felt that the way we relate these and the extent to which we can find ways to create programmes could become a major contribution to the transformation of the world.

Youth advisers Mr Paul Allen and Ms Janice Fountain presented a resolution on behalf of the youth, prepared during the orientation meeting of youth and stewards prior to Central Committee. Rather than remaining at a theoretical level, they had shared living testimonies of existing injustice, discord and disregard of God's creation. They highlighted common concerns such as unemployment as a disregard of human rights, militarization as a threat to peace and increased tension between countries, and environmental threats to natural resources. Related to their own experiences, the stewards and youth advisers shared their lack of awareness of the WCC's process on JPIC, which

they felt did not touch them in their own situations at the grassroots of the churches and people's movements. Yet they themselves are struggling in varying ways for what can be described as justice, peace and the integrity of creation, even if the link to the WCC process may not be apparent. They have therefore committed themselves to support and live out their understanding of the JPIC process.

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At the end of the session, Metropolitan David of Sochumi, on behalf of Patriarch Ilia II of Georgia, presented a gift to the World Council of Churches symbolizing the desire of the world for peace. The statue evokes Christian faith and the common struggle to save the world from nuclear armaments and is a copy of identical bronze statues presented to President Ronald Reagan and General Secretary Mikhail Gorbachev during the Moscow Summit meetings in May/June 1988 by the Georgian Orthodox Church. The General Secretary thanked Metropolitan David for the gift which was received with emotion and appreciation.

### III. CHURCHES IN SOLIDARITY WITH WOMEN: THE ECUMENICAL DECADE

(This session was interspersed with songs led by Studiogruppe Baltruweit, in which the audience was invited to join.)

In introducing the session, Metropolitan Dr Paulos Mar Gregorios, presiding, referred to the logo that had been designed for the Decade, displayed above the platform, with a text from St Mark 16:3 in Korean: "Who will roll the stone away?"

Metropolitan Gregorios spoke of the "rocks" he had seen blocking the progress of the WCC over the years: at the beginning it was the rock of trans-Atlantic domination, now to a large extent removed; the second was the domination of the clergy, and this remains today; the third was the domination of male humanity, which has not so far been removed. This is what the Ecumenical Decade of the churches in solidarity with women is all about: not for women, but to bring the churches to awareness; unless men are educated to see what the proper role of women is in the church, we cannot make progress.



An ecumenical dialogue then took place to explain the aims of the Ecumenical Decade. Bishop Edmond Browning and Mr Jun Sabug were joined by Ms Annathaie Abayasekera, Ms Toni Hanania, Rev. Bertrice Wood, Rev. Meinrad Piske, Ms Céline Hoioré-Atger, and Ms Khumo Ntlha. The question was asked: "How can the WCC in Geneva develop anything meaningful for churches in the different regions, for women in so many different contexts?" The response was that the Decade should be seen as a framework; the issues, the inspiration and the actions must come from the churches themselves. The Decade offers churches in all parts of the world an opportunity to express their solidarity with women — women everywhere, those engaged in struggles of all kinds, those who show strength and creativity in a wide range of situations.

Panel members then talked about their hopes for the Ecumenical Decade:

Rev. Bertrice Wood, USA, moderator of the Working Group on Women in Church and Society, spoke of the importance of the decision by Central Committee in January 1987 agreeing to the launching of the Decade, and the challenge this was providing to the growing together of the churches. She stressed that the Decade was not to be seen as something involving women only, but as an opportunity to take seriously the idea of working with women. Many churches have learned to count on the service offered by women's groups — but now new ways must be found for their contribution and perspective to be taken into account in all areas of church life. It was time to move to a new stage of addressing the problems of racism and sexism and discrimination against women. Women outside the church are also looking for signs of change.

Rev. Meinrad Piske, Brazil, referred to the situation in Latin America where women are obliged to obey orders given by men. The role of women is first of all to bear children and bring them up; secondly, to work; and thirdly, to make men happy. Women suffer primarily from oppression both socially — they are considered as second-rate human beings — and economically, due to the corrupt political and economic system which maintains illiteracy, misery, hunger and undernourishment. The fatalistic attitude is the most difficult one to change, though there are signs of hope now in Latin America, with the mothers of the Plaza de Mayo in Buenos Aires being a symbol of a new awakening.

Ms Céline Hoioré-Atger, Tahiti, spoke of the unjust structures created by the rich turning everything to their advantage but to the disadvantage of the poor who have no choice but to accept and be obedient. She saw the Decade as a challenge to cultures where women have always occupied second place. Now there is a growing realization that we must develop a community

theology as our Christian basis; to confront the problems there must be solidarity; we must stress the importance of the presence of women in all parts of church life which up to now has been dominated by men. Structures must be changed; rich and poor must be able to meet, since all are human beings. In the Pacific, the vision of the Decade is full participation of men and women in the mission of God, encouraging the women to take a full share in the life and ministry of the church, with a clear biblical and theological base, in order to form a true community of women and men.

Ms Khumo Ntlha, South Africa, spoke of the deepening situation of crisis that has forced the people to re-read the Bible, thus leading them to discover that, within the same scriptures that have been used to legitimize oppression, there is a God who liberates and gives life in abundance. This has helped to motivate the women in South Africa to mobilize themselves to launch the Ecumenical Decade, and through this process to analyze the situation, identify their roles and pledge themselves to be instruments of justice and peace in their country. In the midst of their powerlessness they have formed structures and communities empowering women to participate actively, to take seriously the needs of the poor and to become a church for the poor. They recognize that this will be ten years of hard work, pain and even death, but also a period of growth and development.

Then followed a short period in buzz groups, sharing experiences, ideas, hopes and dreams. Resulting from this, comments were made to plenary:

Ms Harmon and Prof. Eck referred to a recent interfaith meeting (in Toronto) and the reality of the community formed among the participants, and emphasized the importance for people to discover for themselves what it really means to share together with women from all parts of the world. Ms Westphal urged that people from the West must learn to show solidarity with women in all their varied situations around the world, recognizing in each one the face of God.

Dr Tolen noted the problems that can arise from the use of inclusive language, especially English in its distinction between man, woman and person. On the cultural question, we are not trying to say that there is no longer man and woman, but there must be justice between man and woman.

Bishop Vercoe shared a cultural understanding of the Maori people, who believe that man is incomplete and woman is incomplete — they are complementary to one another and must come together to create wholeness. Leadership thus comes from both women and men. Mr Santram said that the general impression is that the Decade is for women and in many cases it has been left to women's organizations to take initiatives; issues such as marriage



and inheritance laws should be taken up by the churches and raised at parliamentary level; he also emphasized the need for solidarity with the broader family including those of other faiths, as this is a Decade of churches in solidarity with *all* women, not only Christian women. Dr Sowunmi felt the WCC had reinforced the impression of a Women's Decade by locating it in the Sub-unit on Women in Church and Society.

Ms Bobrova spoke on behalf of women in socialist countries and said that the opening of the Decade had offered the opportunity to organize the first ecumenical seminar of church women in the USSR. She asked that the WCC be very careful in preparing material for the Decade in order that church structures and traditions be well respected. This was essential for full understanding because people must be clear about what they are entering into. The churches should be encouraged to talk to each other on questions related to the Decade; the solving of important questions about the life of women around the world must be done together. Some churches may not be able to accept everything mentioned for example in the brochure on the Decade, but it should be clear that this is a working document and each church can use what is important for its own purposes and work.

Metropolitan Chrysostomos of Peristerion said that divisions between men and women are consequences of original sin. A spiritual base for equality between women and men is to be found in the relationships between the three persons in the Holy Trinity: they are distinct and different but equal.

Dr Lois Wilson mentioned the increase in public knowledge through the media that many women are physically or sexually abused by their male partners, but too often the churches interpret the Bible in ways that justify the male's behaviour. This situation must also be addressed during the Decade.

Ms Chavez spoke about the participation of women in liberation movements; they must participate, though there are always barriers because of male machismo, and this extends also within the churches even though the majority of those in the church are women. In the forthcoming Assembly of the Latin American Council of Churches emphasis would be given to the position of women in Latin America.

Metropolitan Gregorios reiterated that the Decade must be seen as the churches' Decade, not as a women's decade. He urged that the sensitivities of Orthodox women and men be taken into consideration; we have a responsibility to one another in the fellowship of the WCC and must listen to what each is saying. As an Orthodox bishop, he himself had received his faith from his mother, while Basil of Caesarea, a great teacher of the Orthodox Church, had received his faith from three women: from his

grandmother, Macrina the Elder, his mother Emelia, and his elder sister Macrina the Younger.

The session closed with the song, Give to me your hand — Gib mir deine Hand. During the singing, each participant was given a rose.

#### IV. TOWARDS A LIBERATING DIAKONIA

Dr Lois Wilson introduced the session, the aim of which was to look at the implications for our churches and for the WCC of decisions taken at two major consultations — the 1986 consultation on Inter-Church Aid, Refugee and World Service in Larnaca, Cyprus, and the 1987 consultation on Resource Sharing in El Escorial, Spain. These consultations raise many questions about our future work together on the ecumenical discipline of sharing agreed upon at El Escorial, and the “beyond charity” concept of diakonia of Larnaca. Both commit the churches to confront the root causes of suffering in our practice of diakonia.

The context in which sharing takes place is at the forefront of our thinking. Sharing resources and diakonia are not new — but today we are called to fresh commitments in a world where people suffer violations of rights, where the gap between the affluent and the poor widens daily, and where we are increasingly aware that we are all poor and that spiritual poverty can be as painful as material poverty.

Significant affirmations were made by both consultations. Local churches are at the centre of the diaconal ministry to the oppressed, therefore the local churches — our churches — must be motivated to look at fresh perspectives in resource sharing and diakonia. Secondly, we must commit ourselves and our churches to a broader concept of sharing resources — including money, still acknowledged as the principle way of expressing solidarity — but also encompassing the diversity of other resources and the rich gifts of the Christian world community.

Many examples can be cited. Larnaca challenged us to address root causes as well as to help the victims of injustice and suffering. But are we prepared to take stands, to confront governments? The guidelines for sharing from El Escorial commit the churches to mutual accountability, a new understanding of sharing in which the marginalized take their place at the centre of decisions and actions as equal partners. Are we willing to take those stands, to share power?



Dr Wilson then invited four participants from different regions and cultural backgrounds to tell of their own experiences in trying to put into practice the ideas coming out of these two consultations.

Rev. Muromedzi Kuchera, General Secretary of the Zimbabwe Christian Council, affirmed that the churches of Zimbabwe are taking the Larnaca message seriously; it has helped them realize that the time has come for them to think for themselves, to set their own goals and priorities, and plan their own programmes. Up till now, others had done all this for them. So now they have established a human resources development programme through which they are enabling local community leadership.

Larnaca has offered the chance to people at local level — the poor, the hungry, the oppressed, grassroots communities — to liberate themselves. Their well-wishers should support their attempts to realize their visions and goals and empower them to determine their own destiny. El Escorial has made it clear that the disadvantaged have to be included in the decision-making structures at all levels; it calls for understanding of a new value system not based on finances alone, and for the reviewing of mandates which were made without participation of the recipients. Ecumenical partners have in the past been seen as determining priorities for local communities. Larnaca laid the foundation of what the disadvantaged would prefer; El Escorial completed the house by building in the mechanism for implementing it.

Ms Brigitta Rantakari, Vice-chairman of Finchurchaid, Finland, spoke from the point of view of people of the North — materially well-off, enclosed in middle-class attitudes, captured in the midst of consumer society — from which they cannot escape without the help of those in the South. She pleaded for help to see the world as a whole, to become free, to fill the empty churches, to learn how to avoid cynicism and frustration.

There are so many ideas, recommendations and declarations: now is the time to select the most important and implement them. Too many challenges result in apathy and feelings of guilt: let us therefore pick up the key points from Larnaca and El Escorial and get down to action, starting with our own churches.

Liberating diakonia should be sensitive to signals of change; purposeful and systematic, setting goals on the basis of analysis and priorities; it must be flexible and adaptable to any particular situation or need. This raises the question of our bureaucracies: if the recommendations regarding awareness building, analyzing root causes, full participation of women and youth, are to be taken seriously, what does this mean for WCC's organization and style of work? Is closer cooperation between sub-units enough, or is some kind of reorganization required?



Liberating diakonia means fostering joint responsibility and equal partnership. For example, properly implemented congregational diaconal services can change a parish into a diaconal community — a loving and caring community. Finally, liberating diakonia is spiritual, Christ-centred; it must have a theological framework whose bases are continually reviewed in order to maintain the direction and motivation for the work to be done. The Holy Spirit gives diaconal work its deep spiritual dimension; the renewal of diakonia and that of the church are closely related. A diaconal church is for people who have committed themselves to follow Christ and to help their brothers and sisters; such a church has a future.

Ms Eliana Rolemberg, from Salvador, Brazil, said there was wide agreement among groups in Latin America on the need to implement the ecumenical discipline for sharing resources as quickly as possible. She is working with trade unions and rural workers at the grassroots level and together they are trying to put into practice the directives from El Escorial. Women are constantly in the forefront and have to take leadership roles, actively participating in decision-making. The Latin American committee for sharing is using the biblical foundation of the El Escorial statement as its basic guideline for diaconal work; they are trying to ensure better participation at national and local levels of both churches and people's movements so that all can be involved in the decision-making processes related to the use of resources. Proper organization at local level will help to ensure financial resources and give opportunity for reflection and mutual support through exchange of experiences. They also stress the importance of sharing their problems with the donor organizations and finding together a common discipline for sharing. There is also a need to attain mutual respect for each other's work towards achieving human dignity, independence, and self-determination.

Rev. Hans Ott spoke on behalf of the Swiss aid agencies. The boards of the agencies have studied the recommendations from El Escorial and see these condensed into several practical principles, including mutual accountability, the quota rule (50 percent women and 20 percent young people in all decision-making bodies), the abolition of the separation between mission and diakonia, and the refusal to cooperate with any group which rejects the discipline of sharing. The Swiss agencies are considering where best they can enter a partnership to begin a pilot experiment involving reciprocal visits leading to reciprocal evaluations, thus setting the scene for the mutual accountability demanded as part of these newly-cast relations between North and South; this would involve going beyond the narrow confines of relationships based merely on projects.

While respecting democratic practices, the agencies aim to attain the “quota rule” objective within three years. The union of mission and diakonia is being discussed and the initiative welcomed and encouraged by the Council of the Swiss Protestant Church Federation (FEPS). The announced refusal to cooperate with organizations which reject the El Escorial principles means that anyone declining these principles will have to state their reasons; this applies both to aid groups and individual church communities.

The Swiss churches and aid agencies have agreed that the next steps will determine the consequences of El Escorial for their own areas of activity, and from this will emerge important questions for the churches which could have far-reaching effects.

Participants then spent some time in small discussion groups talking about the implications of Larnaca and El Escorial for their lives and their churches, and discussing the difficulties and challenges they face. Points of special interest raised in the groups were then offered in plenary:

Fr Tsetsis stressed the crucial importance of the diakonia dimension of the WCC and urged that the whole diakonia ministry be reformed and priorities re-thought. The resource sharing debate should be in closer harmony with the mandate of CICARWS since they share the same goals. On the other hand, there was no point in formulating mandates for diakonia ministry if the churches do not provide the means to carry it out. He pleaded for churches to ensure that decisions made ecumenically are taken into serious consideration by funding agencies.

Mr Etchegoyen said there were many project activities in Latin America and other parts of the world which could not have been implemented were it not for the help of the ecumenical movement and churches around the world. He pointed out that the world economic system today does not facilitate the sharing of resources but rather takes away the meagre resources which the poorer countries do possess. Although the poorer countries need assistance, above all they need justice and unity: justice in the use of their raw materials, in equal opportunities, in international decision-taking. Ecumenical sharing of resources should therefore be related to the gospel concepts of justice and unity and not result in poverty for many and wealth for a few.

Other points included the need to find new models that avoid dependence; how to set up a clear process for both giving and receiving; how do we react in the face of failure?

Dr Wilson closed the session by quoting from the El Escorial Guidelines for sharing: “We will follow this discipline ourselves, we will try to create a scheme which is understood and welcomed, ...within a period of three years.”



## V. STEPS TOWARDS UNITY

Metropolitan Dr Paulos Mar Gregorios, presiding, reminded participants of the many statements made about unity at WCC meetings and Assemblies since Amsterdam, and in particular the convergence document on “Baptism, Eucharist and Ministry” (BEM) which has made such an impact on ecumenical dialogue. The aim of this session was to look at possible next steps on the way towards unity.

As we try to understand the struggle for Christian unity since Amsterdam, said Dr Paul Crow in his presentation, we find there is much to confess and much to celebrate. We confess that after decades of prayer and work we have not overcome the divisions which alienate persons and churches. Recent ecumenical history tells of broken covenants, unsuccessful union negotiations and a triumphalist diakonia. On the other hand, there is much to celebrate in the achievements towards unity since Amsterdam. In fact we live a measure of unity which none of our churches then would have dared to dream of. Dr Crow enumerated some of the signs of hope to be found in the steps so far taken on the way to unity. Four major dimensions of the church’s unity can be seen in the struggles of the churches between Amsterdam and Vancouver:

1. It is a unity where the divisions of the centuries are embraced in a eucharistic ecclesiological community: for a while the deepest difference which was identified at Amsterdam as that between “Catholic” and “Protestant” seemed insurmountable, but the hope of God sustained them so that it was possible for them to say “we can face our deepest differences, still loving each other in Christ and walking by faith in Him alone”.
2. Our heritage in the WCC commits us to manifest a unity that is both local and universal.
3. The unity of “a fully committed fellowship” is a unity in common proclamation and confession of the apostolic faith, the celebration of the sacraments, in faith and mission together in the world.
4. The unity of the church is a sign and foretaste of God’s reconciling love and renewal of all people and all nations: church unity is about the healing of conflicts among cultures, races, sexes and nations. It is the vision which has motivated the WCC from its beginning.

These four markers of the unity we seek require our reflection and action today.



Several statements on unity were read by stewards: from the New Delhi Assembly by Mr Almut Franke, German Democratic Republic; a reference from the WCC Constitution by Ms Nicole Dérivois, Tahiti; and from the Nairobi Assembly by Mr Paul Allen, Canada.

Dr Crow then spoke about future steps on the road to unity: the goal of visible unity in light of our ecumenical experience of the past decades; confessing the apostolic faith together, sharing the sacraments of baptism and the eucharist as signs of unity involves us in a process towards common ways of decision-making about faith and mission; recognition of statements on unity at New Delhi and Nairobi; overcoming the dichotomy between those who say “yes” to justice and “no” to church unity, or those who are committed to church unity but believe all acts of erasing injustice are political ones. We must develop a new passion for unity — lethargy is more dangerous than opposition. We must again become sensitive to the pain of division: sometimes our sophistication leads us to forget the tragic character of the divisions that separate us.

Rev. Caroline Pattiasina traced the progress of the churches of Indonesia since the formation of the Council of Churches (DGI) in 1950. At that time the unity question related more to the mission boards, and geographical distances did not help the churches to draw closer to one another. In the 60s there was a gradual recognition that, faced with political and sociological problems, the churches could no longer remain isolated from one another. In the 70s they came to see that unity is not only an external structural form, for they are essentially already one. Then in the 80s they came to a common agreement on the main outlines of their common calling in the Indonesian context. Now the situation is one of mutual acceptance and recognition and they have formed a Communion of Churches, leading to fresh hopes that the movement towards unity will proceed to a new stage.

Rev. Marja van der Veen-Schenkeveld noted that our first responsibility is to work for the unity of the church, to fulfill together our common calling. Yet we seem more inclined to deal with political, social and economic matters than finding solutions for our primary task. Since 1948 we have discovered each other as the people of God; we have learned to trust each other, but seem afraid to take more definite steps. She asked whether the churches provide encouragement to Faith and Order in its attempts to reach the goal of unity? Although she appreciated the opportunity to participate in each other's liturgies, she felt the Central Committee as the governing body of the WCC should really struggle more with the problems and report on that struggle to the churches.

We have learned to listen to voices of the people — their pains and their hopes. For them the unity of the church may seem less important than the unity of humankind. Can we find a way of translating their pain and hope into a responsible theology because we are convinced that the unity of humankind cannot be found unless the churches are united?

Dr Günther Gassmann, Director of the Faith and Order Commission, recalled developments leading to the acceptance of the convergence document on “Baptism, Eucharist and Ministry” in Lima in 1982. The importance of this document in the steps towards unity can be seen in three main points: First, the acceptance of this document in the Faith and Order Commission was the result of a long process of discussion and must be seen as a very significant ecumenical event. Secondly, BEM has given rise to a process of discussion in the churches at many different levels of church life never before experienced in the forty years of World Council history; the process of discussion continues, and people are learning to accept insights and experiences from other Christian traditions, thus leading to the formation of new ecumenical relationships. Thirdly, the Faith and Order Commission will be considering a full report on the official responses received from some 170 churches at its meeting in 1989, and will then report to the Central Committee and the member churches. The process has been a great encouragement for many in our churches and is a sign that the ecumenical movement is moving.

In discussion, Archbishop Kirill asked why it had been impossible to achieve unity in the sixty years since the Lausanne Faith and Order Conference of 1927. He did not think this was due to problems of reaching consensus in our confessional ideas. He asked whether there would be unity, even if there were consensus on BEM, but was sure this would not be so because new problems, probably of an ethical nature, would arise that would destroy it. The fundamental problem is the methodology of theology in the framework of the apostolic tradition; he hoped this theme could be taken up by the Faith and Order Commission in the future.

Mr Voksoe noted that we have experienced greater understanding and fellowship in our churches and yet it still seems difficult to find evidence of the unity which we know exists. Perhaps in accepting other traditions we feel we do not need to change our own? With reference to the unity statements of New Delhi and Nairobi and the definition of the goal of unity, he felt the time had come to chart the route towards the goal, which should include steps towards eucharistic fellowship.

Archbishop Keshishian stressed that visible unity has been and should remain at the centre of our concern. He felt that unity is not so much a goal to



be attained as a vision that the churches are called to live, to respond to with obedience and humility. It is important to distinguish between our concern to give visibility to our unity given in Jesus Christ and our concern to live it faithfully and obediently on the local level; unity is not merely a theological consensus but is essentially a convergence process in love and action. Lastly, unity is a commitment to our fellowship in Jesus Christ. These are the questions we are called to wrestle with in our churches and in the World Council.

Fr Tsetsis felt that good progress had been made towards unity, but that a saturation point had been reached and there was even a tendency to slip backwards. One of the obstacles was that we seek ecumenism in space instead of working for ecumenism in time, which would bring us closer to the traditions of the churches through the ages.

Fr Radano, of the Vatican Secretariat for Promoting Christian Unity, referred to the continually increasing contacts between the WCC and the Roman Catholic Church in the period since 1948. BEM was not only important for the WCC but also for the RCC in its ecumenical work, and the official response from the RCC is an expression of its recommitment to the multilateral process that produced BEM and which is now involved in the study on the apostolic faith.

Mr Maury, co-Moderator of the Joint Working Group between the WCC and the RCC, while appreciating Fr Radano's reference to positive developments in relationships between the WCC and the RCC, felt that progress towards unity is slow. These relationships depend to a large extent on what we think of ourselves, and our concept of the World Council — its ecclesial reality. How can we ask the Roman Catholic Church to recognize something which we are not too sure about ourselves? We cannot remain stationary in a world searching for a word of hope in the midst of despair.

Archbishop John of Finland urged that the role of the Faith and Order Commission within the WCC be strengthened so that it can give more attention to these urgent questions on the cause of unity: unity has its price and we shall not be able to progress if we let things remain as they are.

Bishop Kruse said that the BEM document found wide interest despite the fact that it was relatively complicated, but more recent papers had become so complex that only theologians could follow them. He pleaded that unless things were kept more simple they would not be fully understood by the people in the churches.

Metropolitan Gregorios stressed the importance of human contact over against the written word: in worship, in accepting each other and in talking to



one another. He noted that unlike the United Nations — a council of governments with no participation of the people — the World Council of Churches includes church leaders and ordinary people, women, youth, all participating together in the fellowship. This is our great opportunity and we must go on looking to Christ who pulls us up from death through the Holy Spirit.

## **PUBLIC ISSUES**

### **I. Statement on the fortieth anniversary of the Universal Declaration of Human Rights**

Dr Wilson introduced the proposed statement which had been drafted by the Public Issues Committee and revised in the light of comments received.

The statement was **adopted** as follows:

#### **Preamble**

1. 1988 marks the fortieth anniversary of the Universal Declaration of Human Rights; a “universal standard of achievement” which recognizes that “the inherent dignity and the inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world”, and by which all member states of the United Nations are obliged to promote and protect basic human rights. The Declaration has become the cornerstone of the international promotion and protection of human dignity, and the source of an increasing number of legally-binding national, international and regional human rights instruments.

2. However, in spite of progress in the area of standard-setting and monitoring, and in spite of the fact that many governments have agreed to be bound by international human rights legislation, a massive gap continues to exist between words and deeds. In 1988, there is abundant evidence of the denial of fundamental human rights of both individuals, groups and national minorities in many countries.

3. The ecumenical community has since 1948 been actively involved in human rights standard-setting, and promotion and protection.

WCC positions on human rights are based on the understanding, stated at the Nairobi Assembly and reaffirmed at the Vancouver Assembly, that “God wills a society in which all can exercise full human rights. All

human beings are created in God's image, equal, infinitely precious in God's sight and ours... the struggle for human rights is a fundamental response to Jesus Christ."

4. This affirmation leads the ecumenical community to certain obvious commitments, such as religious liberty which occupies a special place among human rights. The Nairobi Assembly's call to recognize the rights to peace, development, protection of the environment, and the right to know one's rights and to struggle for them reflected a widening of the understanding of human rights.

5. At the same time as our concepts of and commitments to human rights are expanding, actions on human rights issues are becoming increasingly difficult. In fact the last decade has witnessed an increasing trend towards the systematized repression of human rights workers including those related to the churches and non-governmental organizations whose work is seen by governments as a threat to national interests. This leads to a breakdown of human rights institutions. In many cases only the churches are left to provide space for action on human rights.

## **Actions**

In the light of these considerations, the WCC Central Committee, meeting in Hanover, Federal Republic of Germany, August 1988:

- 1) *reaffirms* its commitment to the Universal Declaration of Human Rights and to the principles enshrined within it;
- 2) *welcomes* the progress made by states in placing the principles in the Universal Declaration into legally binding commitments;
- 3) *expresses* deep concern for the gap which continues to exist between declarations on human rights and implementation, and the tragic human suffering this represents as a result of extensive violation of human rights;
- 4) *commends* the ongoing work of the churches and ecumenical organizations for the promotion and protection of human rights, often under difficult circumstances;
- 5) *urges* member churches to continue to stress the linkages between universally accepted standards of human rights and the Christian commitment to human dignity;
- 6) *encourages* the churches to give special attention to the rights of national minorities and ethnic groups who suffer from discrimination



and recognizes that within the human community rights are inseparable from responsibilities;

- 7) *calls* on the churches to work to examine the root causes and sources of human rights violations and the mechanisms and conditions for human rights recognition and protection, and through education and action, to work to overcome the obstacles and promote human dignity;
- 8) *reaffirms* human rights advocacy work to be an essential and integral component of the worldwide struggle and yearning for peace with justice and an important part of the ministry of the church;
- 9) *calls* on member churches to observe 10 December, Human Rights Day, with prayers of thanksgiving and remembrance.

## **II. An appeal to the Secretary-General of the United Nations on convening the International Peace Conference on the Middle East**

Dr Wilson introduced the appeal which was in the form of a letter to be signed by the Officers on behalf of the Central Committee.

In discussion, it was noted that the WCC has always maintained the need for balanced statements on the Middle East situation and should continue to do so. Several amendments were discussed, some of which were accepted.

The appeal as amended was **accepted** as follows:

Dear Secretary-General,

The Central Committee of the World Council of Churches, meeting in Hanover from 10 to 20 August 1988, sends this appeal to you, convinced of the urgency of finding a solution to the Israeli-Palestinian conflict.

We request you to undertake immediately preparatory measures to convene the International Peace Conference on the Middle East, in accordance with the General Assembly Resolution 38/58.

The popular uprising in the Occupied Territories, which has entered the ninth month, reflects a new and profoundly significant stage in the Israeli-Palestinian conflict. The occupation can no longer be prolonged without exorbitant costs, human and material, on both sides, in addition to the ongoing suffering of the Palestinian people, and the likelihood of escalation of the conflict with disastrous consequences.

We believe that concerted efforts by the international community for finding a comprehensive solution to the problem have to be intensified. We believe that there is today a new opportunity for peace-making.



In making this appeal to you, Mr Secretary-General, we are greatly encouraged by the successful role played by the UN in resolving conflicts like those in Afghanistan. We express appreciation for your new initiative on Cyprus with the hope that it will lead to the unity of the country. We are encouraged by the increasing recognition among the nations of the world, including the major powers, of the legitimate and unique role of the United Nations in the peaceful resolution of conflicts. The United Nations and you deserve congratulations for its recent achievements.

We specially welcome the declaration of cease fire in the Iran-Iraq war which we hope will end the eight-year old war and with the full implementation of Security Council resolution 598 will lead to comprehensive settlement. The end of this war provides a fresh opportunity to resolve other Middle East conflicts enhancing the role of the UN in the region, including that of the UN peace-keeping force.

The Middle East is a region which demanded the attention of the WCC from the day this organization was inaugurated forty years ago. We have been engaged in the region through our member churches ministering to the needs of the people, especially the displaced and the uprooted, seeking justice and promoting reconciliation.

This is the year in which the international community observes the fortieth anniversary of the Universal Declaration of Human Rights. The International Covenants on Human Rights, which are the extension of the Declaration, begin with the affirmation of the right of self-determination of all peoples. Therefore it is most appropriate that we make this appeal to you on this occasion on an issue which centres around the right of self-determination.

The World Council of Churches has affirmed its conviction that the mutual recognition of the Israeli and Palestinian people on the basis of equality is the only guarantee for peace and security in the region. It has further affirmed that the rights of self-determination of the Israeli and Palestinian people are mutually interdependent.

We believe that the International Peace Conference should ensure

- the withdrawal of Israel from the territories occupied since 1967;
- the realization of the rights of the Palestinian people including their right to establish a state of their own;
- recognizing and guaranteeing the rights and security of all states in the region including the state of Israel for existence within internationally recognized boundaries;
- recognizing and guaranteeing the sovereignty and territorial integrity of Lebanon;

- recognizing that Jerusalem is a Holy City for the three monotheistic religions (Judaism, Christianity and Islam) and safeguarding and confirming the special legislation known as the Status Quo of the Holy Places in any agreement concerning Jerusalem.

We express our conviction that the International Conference will be effective only if all parties to the conflict, including Israel, the Palestine Liberation Organization, neighbouring Arab states, as well as the USA, USSR and other concerned states participate in the conference. Such participation is essential for the successful outcome of the conference.

We are confident, Mr Secretary-General, that you will intensify your efforts, including consultation with members of the Security Council and the parties directly involved, for the convening of the conference at the earliest.

We assure you of our continuing support for all your efforts for peace and justice. May God's blessings be upon you.

On behalf of the Central Committee of the WCC  
The Officers

### **III. Statement on the expulsion of the Christian Conference of Asia from Singapore**

Dr Wilson introduced the statement. There was considerable discussion about an amendment proposed by Mr Sabug which the Public Issues Committee had discussed but not accepted; this entailed a request for symbolic action by churches and their related agencies to consider abstaining from using Singapore Airlines and from holding meetings in Singapore. The Central Committee accepted this amendment by 51 votes in favour and 28 against.

The statement as amended was **adopted** as follows:

The "expulsion" of the Christian Conference of Asia from Singapore by the Singapore government at the end of 1987, in addition to infringing blatantly the rights of the ecumenical body, reflects a pattern of violation of human rights which should be of special concern to the churches.

The "expulsion" of CCA from Singapore has raised four larger issues which should cause profound concern to the churches. Firstly, the functioning and participation in organizations of churches and other religious bodies are part of religious liberty including the freedom of association that goes with it. Curtailment of such rights is of particular



concern to the ecumenical movement. Secondly, the government's action raises again the serious theological question of the churches' understanding of and response to the critical realities of church-state relations. Thirdly, the Singapore government's expulsion of CCA followed the detention without trial under harsh security laws of social and community workers; among them were several who are church-related. One of the charges against the CCA was the support given to them. Fourthly, the government action also was a deliberate attempt to denigrate the ecumenical organization by falsely linking it to "subversive" movements and "plots".

The General Secretary of the WCC in a letter to the General Secretary of the CCA strongly criticized the action of the Singapore government against an ecumenical organization on the basis of false accusations. "Both because of the support of the WCC to the CCA in its activities and because of its own understanding of the mission of the church the WCC rejects the allegations of the Singapore government." The CCA itself in statements and letters to its member churches refuted the allegations reaffirming its commitment to the cause of justice as part of its witness as an ecumenical body.

The Central Committee of the WCC, meeting in Hanover, Federal Republic of Germany, in August 1988:

- 1) strongly *protests* against the action of the Singapore government in expelling the CCA from Singapore;
- 2) *calls the attention* of member churches to new disturbing trends regarding religious liberty and human rights in several Asian countries;
- 3) *asks* the General Secretary to convey to the governments of the countries the concerns expressed in this statement and seek opportunities along with the CCA and the churches in the region to explain to them the nature and functioning of ecumenical bodies;
- 4) *affirms* its support to the CCA, national councils and member churches in Asia in their efforts to promote human rights and work for justice as part of their witness in obedience to the gospel;
- 5) as a symbolic action in support of the CCA, *recommends* that churches and their related agencies seriously consider abstaining from using Singapore Airlines and from holding ecumenical meetings in Singapore until
  - a) there is a guarantee from the Singapore government that all accredited delegates are allowed to enter the country;
  - b) there is a guarantee of freedom of the press in Singapore;

- 6) asks the General Secretary to monitor carefully the developments, to take appropriate actions in consultation with the CCA, national councils and member churches and take steps for new ecumenical strategies in response to the challenges of the new situation.

At a later session, Ms Julkiree asked that the debate be reopened; she welcomed the solidarity with CCA expressed in the decision not to hold meetings in Singapore and to refrain from using Singapore Airlines, but felt this would only be meaningful if CCA and the Asian churches took similar action. The Central Committee voted to reconsider the motion, but after further discussion decided that the WCC's action should not be dependent on that of the CCA. Ms Julkiree's motion was defeated.

#### **IV. Statement on refugees and asylum**

A number of proposed amendments were discussed, some of which were accepted. In particular, a sentence was added concerning the churches' response to the needs of refugee children and youth who arrive in a country without their parents and ask for asylum. The statement as amended was **adopted** as follows:

1. The world refugee problem always has been high on the ecumenical agenda. The WCC Central Committee, meeting in Dresden, German Democratic Republic, August 1981, stated that refugees, as victims of structures of injustice, struggling for survival and the recognition of their human dignity, "have a natural claim on the churches". Refugees differ from others who leave their homelands in that they are motivated by fear and seek protection in other countries.
2. It is with profound sadness and with deep concern that the Central Committee meeting in Hanover, Federal Republic of Germany, in August 1988 takes note of the fact that the refugee situation has worsened during the past seven years. Millions of people have been uprooted from their homes. Today, the vast majority of the world's refugees live in countries of the South where governments and churches struggle to meet their needs in spite of the serious hardships in these countries. The plight of thousands of refugees in camps, often for long periods, continues to be a matter of serious concern.
3. Most disturbing are increasing trends towards racism and xenophobia in many host countries. New refugee policies in several countries are



making it increasingly difficult to apply for asylum. Moreover, increasing numbers of asylum-seekers do not meet the criteria of the established refugee definitions but have serious protection and assistance needs. The churches should develop appropriate responses to meet the needs of these “de-facto” refugees and work to ensure that the international definitions of refugees are applied to benefit all those needing protection.

4. In many parts of the world, churches are in the forefront of actions on behalf of refugees and asylum-seekers, providing services that go beyond material assistance including protection, not otherwise provided by governments or international organizations. This has meant that churches are increasingly engaged with their own governments and with international organizations in advocacy on behalf of refugees. Often advocacy involves dialogue and negotiation with governments, but in some cases it has resulted in growing church-state confrontation.

5. The need for sustained support is particularly important as the refugee situation is likely to become even more complex in the years ahead. The continuation of civil and regional wars severely reduces the prospects for voluntary repatriation and increases the burden on churches in the South. Moreover, churches should study and act on efforts by governments to coordinate their refugee and asylum policies to ensure that these do not have negative implications for asylum seekers (e.g. the proposed legislation of the Single European Act of 1992). Because of their presence in refugees’ countries of origin, asylum, and resettlement, the churches can play a unique role in ensuring that conditions in the country of origin warrant return.

6. Over the past few years there has been a growing awareness of the special protection and assistance needs of refugee women — an awareness which churches and governments need to incorporate into both their programmes and their attitudes. Many refugees are children who have very dramatic experiences behind them and need special care. There is also an increasing number of children and youth who arrive in countries of asylum without parents. They have many needs which churches could meet.

In recognition of the growing refugee crisis, the WCC Central Committee, meeting in Hanover, Federal Republic of Germany, August 1988, *commends* the many countries and churches in the South whose ministry to refugees clearly reflects the gospel values of welcoming the stranger, and *calls* on all churches to:

- a) intensify their efforts to address the root causes of refugee movements, including opposing the destabilizing policies by those governments which are uprooting so many from their homelands;

- b) strengthen their role in ministering to the needs of all refugees and asylum seekers, advocating humane asylum policies, opposing racist and xenophobic trends in their own societies, and enabling refugees themselves to speak out;
- c) bring refugee concerns into congregational life through worship, theological reflection and study, by raising awareness about causes which have forced so many to flee, and by supporting people involved with refugees, including those who challenge their own governments to provide protection to refugees;
- d) become aware of the special assistance and protection needs of *refugee women* to ensure that programmes and advocacy of both churches and governments respond to these needs, and encourage the participation of refugee women;
- e) strengthen relationships with other individuals and organizations working on behalf of refugees in sharing information on the causes of refugee movements, and in developing coordinated strategies;
- f) strengthen their support for the refugee work of the Commission on Inter-Church Aid, Refugee and World Service, regional ecumenical bodies, national councils of churches, local churches and other related bodies;
- g) express solidarity with churches in countries of origin, asylum, and resettlement through prayer, advocacy, and expressions of moral and material support.

## **V. Statement on Southern Africa**

The statement was introduced and reviewed by Dr Wilson. In response to an amendment proposed by Mrs Gcabashe regarding resources in Namibia, Dr Wilson asked that such significant contributions be given to the Public Issues Committee at an earlier stage so that the substance could be incorporated in the draft presented to Central Committee.

Dr Post referred to the reference to the international campaign to boycott Shell and reminded the Central Committee that the NCCCUSA had unanimously endorsed support for the campaign at its meeting in May 1988. He asked that PCR be requested to prepare background material for the member churches in their support of the international campaign to boycott Shell and to provide material to members of the Central Committee in preparation for consideration at its next meeting the endorsement of the international campaign to boycott Shell. Bishop Browning added that the Episcopal



Church's Executive Council and General Convention had also endorsed support for this campaign, but had included other companies such as Mobil, Chevron, Texaco, BP and Total.

Archbishop Habgood expressed concern at this way of treating international issues from the floor, and asked that greater strictness be exercised on the way in which amendments were handled. Mr Arnold reiterated the particular problem experienced by those relying on interpretation and the disadvantage they felt when it came to voting for a text that had not been officially translated and distributed.

Dr Love suggested that Dr Post's amendment be accepted as a separate programmatic request to work further on the boycott issue. Dr Post agreed to withdraw his amendment and expressed satisfaction at the willingness of the Central Committee to endorse the international campaign to boycott the Shell Oil Corporation.

With these amendments the statement was **adopted** as follows:

### **Preamble**

The Central Committee at its meeting in Geneva, January 1987, highlighted the rapidly deteriorating situation in Southern Africa. It drew attention to the intensification of state repression within South Africa and destabilization across the region. It noted the consequences of apartheid policies on the social and economic wellbeing of the peoples of Southern Africa. This is a matter of grave concern to the international community.

This pattern of state repression has continued in 1988 showing the worst features of state terrorism. In recent months, church leaders have been thrust into the forefront of the liberation struggle demonstrating that they are, together, **STANDING FOR THE TRUTH**.\*

Regarding Namibia, significant developments are unfolding which might lead to the independence of this territory. Despite the apparent easing of tensions on the border with Angola as a result of the negotiations between Angola and Cuba with South Africa, Namibia is still an excessively militarized zone. The people of Namibia long for a speedy and full implementation of Security Council Resolution 435.

Among the Front Line States attention to the activities of Renamo (Mozambican National Resistance) in Mozambique is drawn specially. The accounts of atrocities, killing and rape of innocent people, and burning of property, have prompted the flood of refugees to the neigh-

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\*A declaration of church leaders agreed at the convocation on 30 May 1988.

bouring states. Renamo has acted as agent of the Pretoria regime to destabilize her neighbour in spite of a solemn undertaking in the Nkomati Accord to cease all support for Renamo.

Responding to this situation, the Programme to Combat Racism (PCR) held the Lusaka Consultation, "The Churches' Search for Justice and Peace in Southern Africa", in May 1987. In May 1988, on the occasion of the tenth Anniversary of the Kassinga Massacre, the Namibia Hearings opened in Washington, D.C.

This Central Committee, meeting in Hanover, Federal Republic of Germany, 10-20 August:

1.

- *welcomes* the negotiations now taking place to resolve the conflict in Angola and expresses the hope that it will lead to the implementation of Security Council Resolution 435 on Namibia;
- *prays* that all parties may conduct the deliberations in good faith especially when it is recalled that South Africa has breached previous solemn undertakings on Namibia, Angola and Mozambique;
- *encourages* governments and churches to provide the necessary resources to establish the sovereign and independent state of Namibia and support to ensure economic and social reconstruction in Angola;
- *urges* the churches to make their governments aware of the fact that Namibian resources are still being taken out of the country in violation of UN resolutions, and to support ways by which profits of transnational corporations exploiting the mineral resources of Namibia are made available (e.g. through UN Trust Fund) for the costs of the implementation of Security Council Resolution 435;

2.

- *commends* our partners in Southern Africa for their Christian witness of resolute opposition to apartheid;
- *remembers* through prayers and in other appropriate ways all the victims of apartheid; those assassinated, those in detention especially young children and all political prisoners;
- *sends* to Mr Nelson Mandela its best wishes and prayers for speedy recovery;
- *calls* for the immediate and unconditional release of Mr Nelson Mandela, drawing attention also to the harsh conditions under which political prisoners are detained in South Africa; and



- *calls* for the withdrawal of the emergency regulations and the ending of the military conscription in Namibia and in South Africa, and *appeals* for the commuting of the death sentence on the Sharpeville Six;
- 3.
  - *commends* to the churches the report of the Lusaka consultation and urges the implementation of its recommendations, reiterating especially the WCC's call for comprehensive and mandatory economic sanctions against South Africa; and
- 4.
  - *encourages* the churches to support the international campaign to boycott the Shell Oil Corporation.

## VI. Statement on some new developments in international relations

Dr Wilson presented the statement. With one amendment it was **adopted** as follows:

The Central Committee of the WCC in January 1987 called the attention of the churches to some crucial issues of peace and disarmament "at a time when there are new opportunities and fresh possibilities" for peace. As the Committee meets in 1988, it is gratifying to note that there appears to be the beginning of a new international climate for which the churches have been praying and working for a long time. While undue optimism may not be called for, the signs of hope are encouraging.

The two summit meetings between the leaders of the USA and the USSR in Washington and Moscow, in addition to some specific achievements regarding nuclear disarmament, have led to reduction of international tensions in general and provided opportunities for peaceful resolution of several regional conflicts. Initiatives of several European countries also have to be commended.

There is increasing awareness that the only way to peace is through political negotiations and disarmament. The churches have been active in promoting this awareness by building relations of trust among people of different nations. The prayers and intercessions of the churches in many countries and exchange of visits among them during the recent period deserve mention. The role of the churches in the USA and the USSR in this connection has been commendable.

The Central Committee of the WCC meeting in Hanover, Federal Republic of Germany, in August 1988 *welcomes* the new developments in international relations especially reflected in the general reduction of East-West tension and the opportunities for the resolution of conflicts in several regions of the developing world. The Committee *welcomes* specially the progress made by the UN and regional peace initiatives related to Afghanistan, the Iran-Iraq war, Central America and Southern Africa and the new initiatives on Cyprus and Kampuchea.

The Committee calls upon the member churches:

- *to intensify* their efforts for peace-making and for confidence-building among peoples, utilizing the new opportunities;
- *to press* for urgent steps for disarmament, both nuclear and conventional, highlighted at the Third Special Session of the UN General Assembly devoted to Disarmament and specifically for successful conclusion of negotiations on strategic weapons and for reduction of conventional armaments in Europe;
- *to actively support* efforts for peaceful resolution of conflicts, within nations and between nations, inspired by the prophetic vision of peace where “justice will dwell in the wilderness and righteousness abide in the fruitful field. And the fruit of righteousness will be peace and the result of righteousness undisturbed security for ever.”

## **VII. Recommendation on Romania**

Dr Wilson referred to the request for a statement on the situation in Romania. She explained that on sensitive issues such as this one, the WCC works with member churches affected and is guided by those considerations. It was hoped that the following recommendation would strengthen the body of Christ and be supportive of all the member churches concerned:

In view of the present situation in Romania, we note that the General Secretary of the World Council of Churches has cabled the member churches in Romania, and that there has not yet been an opportunity for the churches to respond. We therefore request the General Secretary of the WCC, in cooperation with the Conference of European Churches, to take appropriate actions, including the convening of church leaders in the area, to help towards a solution and to report to the next meetings of the Executive and Central Committees of the WCC.



The General Secretary explained that together with the General Secretary of the Conference of European Churches, he had been following attentively the situation in Romania. The implications needed careful consideration, in view of the responsibility of the WCC to monitor the situation and to report back to Central Committee. A message had therefore been sent to the churches asking for further information and advice on the best ecumenical response to the situation.

Greetings in the name of our Lord.

We send this message to raise with you a matter of deep concern brought to our attention. This is about the Romanian government's reported decision to demolish about seven thousand villages and replace them with agro-industrial complexes.

While at this stage we do not know about merits of plan for economic development of the country the possible adverse consequences for the cultural, religious and social life of the population have to be seriously considered. The special implications for the national minorities are also being raised.

We are aware that you are following the developments closely. We request you to be kind enough to share with us your information and assessment of the situation and advise us how best we can be of any assistance in promoting understanding and reconciliation.

We assure you of our abiding interest in the welfare of all people of Romania and uphold them in our prayers.

Yours in His Service,

Rev. Emilio Castro  
General Secretary  
World Council of Churches

Mr Jean Fischer  
General Secretary  
Conference of European Churches

Bishop Toth said that he and Bishop Antonie of Transsylvania had worked with the Committee on Public Issues on a recommendation to Central Committee regarding the plans for systematization, which in fact involves plans to demolish villages including cultural treasures and which has already created a refugee problem in Hungary. He was convinced that the WCC cannot keep silent on sensitive issues of the violation of human rights, especially those of national minorities.

Metropolitan Antonie stressed the WCC's wise tradition that such problems not be discussed without the involvement of churches in the country concerned. He therefore requested that there be no further discussion on this

issue until the information requested had been received from those churches. The Central Committee **agreed** to this proposal, and **adopted** the recommendation quoted above.

## **VIII. Resolutions and messages**

At a later session, after the departure of Dr Wilson, Mr Ninan Koshy (Director of the Churches' Commission on International Affairs) was asked to present the remaining public issues.

### *1. Toxic waste*

With regard to a draft resolution on the dumping of toxic waste, it was suggested that this be linked to one submitted by Unit I which had already been agreed and through which additional programmatic links might be included. The General Secretary explained that the responsibility for studying this issue lay with the Sub-unit on Church and Society. The Officers or the Executive Committee would take any appropriate action if required and report back to the Central Committee.

### *2. Pacific*

With some amendment the following text regarding the Pacific was **agreed**:

The Central Committee requests the General Secretary to continue to monitor developments in the Pacific and to assist the churches there as they respond to difficult situations. It further requests the General Secretary to give to the churches special support with regard to decolonization in New Caledonia and reconciliation in Fiji.

It requests the General Secretary also to continue to support the campaign of the Pacific Conference of Churches and the churches against nuclear testing and assist them in studies on the effects of nuclear radiation and the dumping of toxic waste.

The Central Committee **agreed** to add the following note to the resolution:

It is important to advocate with the US government to require open access for Marshallese to information on radiation obtained in testing to date, and to provide access to US courts to redress claims of injury and to provide access by the Marshallese Ministry of Health to the medical records of Marshallese being studied since the beginning of atomic testing there.



### *3. Fiji*

A message was sent by the General Secretary to the Methodist Conference which began its meeting in Fiji at the time of the Central Committee meeting.

### *4. Taiwan*

A message was sent by the General Secretary on the occasion of the eleventh anniversary of its declaration on human rights, which occurred during the time of the Central Committee meeting.

## **REPORT OF THE COMMITTEE ON THE GENERAL SECRETARIAT**

Ms Skuse presented the report. In addition to the section on the reports of the Moderator and General Secretary (pages 14-15), the Committee reported as follows:

### **I. Relations and collaboration between the WCC and the Roman Catholic Church**

The Committee commended Faith and Order for following the developments of bilateral dialogues and encouraged it to continue, in relation with the Christian World Communions (CWCs) and the Joint Working Group, its study of issues emerging from those bilateral dialogues so that these issues can be taken into account in future multilateral discussions. The Committee encouraged further reflection on the self-understanding of the WCC.

The Committee recommended:

- 1) That the paper on “Relations and Collaboration between the WCC and RCC” be received with appreciation and that the ongoing process of responses by member churches be affirmed;
- 2) That the Central Committee suggest that during its next session there be a full discussion on the question of relationships between the WCC and the RCC, which would contribute to the preparation of the Sixth Report of the Joint Working Group and assist in developing guidelines for the future relationship of the WCC with the Roman Catholic Church.

Mr Thorogood expressed the hope that those working in this field be as precise as possible about the objectives being sought in the Joint Working Group. Different objectives required different solutions, and it was important to be clear about these different possibilities before any further discussion could usefully take place.

The Central Committee **received** the report and **accepted** these recommendations.

## **II. World consultation on Resource Sharing**

The Committee received with gratitude the report on the world consultation on Resource Sharing. It welcomed the “El Escorial Guidelines for Sharing” (see Appendix VI) as the fruit of the study programme on Ecumenical Sharing of Resources. The Committee noted with satisfaction the support of the programme units for this new discipline. The Committee considered the proposals for implementation of the “Guidelines for Sharing”, with regard to the WCC and the member churches. It recognized that the recommendations on women and youth adopted by the world consultation are intended to further the participation of women and youth as stated in the guidelines, in the area of ecumenical sharing of resources.

Ms Mayland, on behalf of the Unit III Committee, urged that the recommendations on the participation of women and young people be included with the “Guidelines for Sharing” and that this be stated in the recommendations of the Central Committee. Ms Skuse said this question had been discussed in the Committee on the General Secretariat, but it was felt that the “Guidelines for Sharing” have a different status from the recommendations on participation of women and young people, since the guidelines were the product of a long process that came to fruition at El Escorial. Ms Abel, having been present at El Escorial, seconded Ms Mayland’s amendment, as she was convinced that the consultation considered these recommendations on women and youth of paramount importance.

The Central Committee **accepted** the amended recommendations as follows:

The Central Committee:

- 1) *received* the “Guidelines for Sharing” and recommendations on women and youth formulated at the world consultation on Resource Sharing;
- 2) *affirmed* the WCC’s commitment to the discipline emerging from the guidelines and recommendations on women and youth, and instructed the commissions and working groups to work out the implications for



their sub-unit, with regard to their programme activities and their sharing instruments;

- 3) *called* the member churches to receive the “Guidelines for Sharing” and the recommendations on women and youth, to respond to the commitment, and to implement the discipline in their own situation.

Dr McCloud said that, in view of the considerable interest shown by many member churches in the world consultation on Resource Sharing and its outcome, he did not consider it sufficient for the Central Committee simply to receive recommendations of this nature without asking the churches to share information on their response. He therefore proposed an additional recommendation which was **agreed** by the Central Committee as follows:

The Central Committee:

- 4) *requested* the General Secretary to report to each meeting of the Central Committee on progress made in implementation of the “Guidelines for Ecumenical Sharing of Resources”.

### **III. Responsibilities of WCC membership**

The Sixth Assembly directed the Central Committee to “draw up a statement of the financial responsibilities of membership with a view to its ultimate inclusion in the Rules of the World Council of Churches. These responsibilities, while not a condition of membership, should be recognized as a minimum tangible sign of every member church’s commitment.”

In subsequent meetings of the Executive and Central Committees, it was recognized that the present Rules of the Council do not contain a section on the responsibilities of membership, and the governing bodies expressed the view that such a section should incorporate, but go beyond, the financial concern highlighted by the Sixth Assembly.

The financial responsibilities were referred to the Committee on Finance of the Central Committee and the Finance Sub-Committee of the Executive Committee.

The Committee received a report from the Executive Committee which recommended that the following statement on finance be incorporated into whatever statement of other responsibilities of membership is developed in response to the Assembly request:

[Member churches are expected] “to make an annual contribution to the general budget and programmes of the WCC commensurate with their

resources as part of regular and intentional negotiation with the Council as to responsibilities of membership.”

Bishop Jeremias asked whether the WCC was in process of becoming an “organization” rather than a “fellowship of churches” — this was his impression in view of this request to reflect on our self-understanding and responsibility as churches when our main responsibility and commitment should be to work for the unity of the church. Instead, perhaps we should look at our failures on our way to unity, and at the ecclesiological consequences of the participation of representatives of many churches in the one holy communion.

Mr Béna-Silu asked whether it was necessary for this matter to be brought back to the next meeting, thus delaying the process further. Ms Skuse pointed out that there was a requirement to give advance notice of any change in the Rules. This matter had been raised in response to the request by the Vancouver Assembly to look at the financial responsibilities of membership. However, the Executive Committee considered it advisable to avoid referring only to financial responsibilities but to include a more detailed list of expectations of membership. The Committee on the General Secretariat was requesting endorsement regarding financial responsibility prior to further work on the matter by the Executive Committee.

Responding to a question, Dr McCloud explained that it was not intended to suggest that the WCC could decide on the membership contribution of a particular church, nor did it mean that the WCC may not make certain proposals to member churches regarding their possible contributions. With regard to the understanding of “other forms of contribution”, he pointed out that only those that could be seen as offsetting a budgeted cost, that is, relating to a programme item in the budget, could be seen in terms of a membership contribution.

Archbishop Kirill was convinced that the question of responsibilities of membership had not yet been debated widely enough and has not involved some churches which could make a substantial input into the debate. He underlined the importance of having a more profound and serious discussion regarding financial participation in the WCC, perhaps at the next Central Committee meeting. Otherwise the adoption of such decisions might put some churches in a difficult position and hinder them in full participation in the WCC. This proposal was noted.

The Central Committee then **accepted** the following recommendation as proposed by the Committee on the General Secretariat:



That the Central Committee endorse the statement on financial responsibility recommended by the Executive Committee and ask the Executive Committee to include this text as part of a broader statement of responsibilities of membership to be brought to the next meeting of the Central Committee for eventual inclusion in the Rules of the WCC.

#### **IV. Rotation of members of the Executive Committee**

At its January 1987 meeting the Central Committee agreed to put the following matter on the agenda of the next meeting of the Central Committee:

that the Executive Committee be requested to design a plan for the rotation of not fewer than three members-at-large of the Executive Committee at each meeting of the Central Committee, by dividing the present at-large membership into classes through election by lot or by alphabetical order of surnames and replacing one class at each meeting of the Central Committee by election of the Central Committee on nomination by the Executive Committee with only members of the Central Committee who have not previously served on the Executive Committee eligible for nomination, and that the plan be implemented if adopted at the next meeting of the Central Committee.

At its meetings in September 1987 and March 1988, the Executive Committee discussed the proposed rotation. It agreed to submit a document to the General Secretariat Committee which included the history of a similar proposal made in 1977, various factors to be taken into account (including regional, confessional and gender balances), arguments for and against rotation, concluding with an indication that the Executive Committee would “not pursue the matter further, as it does not seem to be in the best interests of the WCC”.

The Committee on the General Secretariat considered the document and endorsed the Executive Committee’s position. It recommended:

that the present Rule (V.1.b) for election of the Executive Committee be retained.

(This Rule reads as follows: “The Central Committee shall elect an Executive Committee at each of its meetings. Elected members of the Executive Committee [i.e. those other than the Presidents and Officers] shall hold office until the next meeting of the Central Committee and shall be eligible for re-election.”)

Mr W. Thompson, who proposed the original motion in January 1987, reiterated his wish for a full discussion of the desirability of rotation of members of the Executive Committee, which would be precluded if this recommendation were approved. He urged that discussion take place before the next Assembly with a view to possible implementation in the following period.

He explained his reason for proposing such a system for rotation of membership: the present Rules imply that the WCC is governed by a democratic representational system in that each meeting of the Central Committee shall elect an Executive Committee and a Nominations Committee. He was concerned that this principle had not been followed. Present practice has been to elect an Executive Committee after each Assembly, and the same members are in fact re-elected at each meeting of Central Committee, thus perpetuating it for the whole period. This precludes a participatory system in which each member of the Central Committee could be considered for membership in the Executive Committee. It appears to some that this is an elitist system and contrary to the principles of representation and democracy.

The Central Committee **voted against** the recommendation of the Committee on the General Secretariat. Mr Thompson moved that a small committee of not fewer than three members of the Central Committee be appointed to consider the advisability of the rotation of members of the Executive Committee and to bring a proposal to the next meeting of the Central Committee.

At a later session the Central Committee **agreed** to the appointment of the following members to work on this matter by correspondence and to report to the next meeting of the Central Committee: Justice G. Kok (convenor), Bishop H. Okullu, Canon R. Jefferson, Archbishop Keshishian, Ms I. Japhar.

## **V. Ecumenical News Agency (ENA)**

The Committee received with interest a document on "An Ecumenical News Agency (ENA) in 1991: Proposals for First Steps". It welcomed the proposals for a study which should include an examination of the effect that a joint news service would have on the information needs of the WCC as an organization and of the financial implications. The Committee recommended:



that the Central Committee ask the General Secretary to inform the Executive Committee and Officers of developments in the study process and to bring the results of the study to the next meeting of the Central Committee.

The Central Committee **accepted** this recommendation.

## **VI. National councils of churches**

The Committee received with appreciation the printed report of the October 1986 consultation of the national councils of churches, *Instruments of Unity: National Councils of Churches within the One Ecumenical Movement*. The Committee affirms the significant role of the national councils of churches in the ecumenical movement and encourages councils and staff to follow up the recommendations in the report of the consultation.

The Central Committee **received** this for information.

## **SEVENTH ASSEMBLY**

Ms Skuse introduced Bishop Owen Dowling, Anglican Bishop of Canberra and Goulbourn Diocese and moderator of the Canberra Churches Assembly Committee. Bishop Dowling assured members of the Central Committee and representatives of WCC member churches of a warm welcome in Canberra and said how delighted the local churches as well as the member churches in Australia were at the decision to hold the Assembly there. He spoke of the Aboriginal brothers and sisters who would participate in various ways, noting that they have lived on the continent of Australia for 40,000 years and have much to teach us about living in harmony with creation.

Ms Skuse presented the report of the Committee on the General Secretariat, which had received with gratitude and appreciation the report of the Assembly Planning Committee (here incorporated in the minutes).

### **I. Theme**

The Committee had considered proposals and comments made in the deliberative session, by the unit committees and by the Committee itself. It recognized the difficulties that might arise in translation of the theme into some languages and urged the churches to follow the principle of “dynamic

translation” (used by the Bible societies) in order to render in their own languages the full meaning which was intended — that “the face of the earth” means the fullness of creation and of life and the whole inhabited earth.

After careful consideration, the Committee on the General Secretariat had agreed to recommend that the theme of the Seventh Assembly be as proposed:

### Come, Holy Spirit — Renew the Face of the Earth

Mr Thorogood referred to the discussion on the theme in the Unit I Committee. He moved to amend the proposal to read: “Come, Holy Spirit — Renew the Whole Creation”. This would be a more widely acceptable theme for three reasons: (1) the use of ordinary language rather than metaphor would facilitate translation; (2) it takes up a phrase in Romans 28:22 which is more directly linked with the ministry of the Holy Spirit than that from the Psalms; (3) it clearly indicates that human life is included, while “face of the earth” could easily be seen as only referring to the environment. A number of members spoke in favour of this proposal.

Metropolitan Chrysostomos of Peristerion was not in favour of the proposed terminology as he felt that the theme must be placed in a context which is both Christological and Trinitarian; the role of the Holy Spirit relates to the inner life and not to the outer life.

Bishop Nagy stressed the advantage of a shorter wording and proposed “Come, Holy Spirit”; the four sub-themes would be seen as an explanation of our understanding of the work of the Holy Spirit. This proposal was not accepted.

The Central Committee **agreed** to Mr Thorogood’s amendment that the theme be:

### COME, HOLY SPIRIT — RENEW THE WHOLE CREATION

## II. Sub-themes

In presenting the recommendation, Ms Skuse said that in view of the decision about the main theme, it might be more appropriate for the wording of the first sub-theme to be: “Giver of Life — Renew the Face of the Earth”.



There was considerable discussion, with voices both for and against the proposals, and additional suggestions were made. It was then agreed to postpone voting so that the Committee on the General Secretariat could reconsider the various formulations proposed.

At a later session, Ms Skuse reported that the officers of the Committee had reconsidered the proposals, and, after due consideration of all alternatives suggested, recommended that the original proposal of the APC be retained (no sequence or order of priority was intended) as follows:

Giver of Life — Sustain your Creation!

Spirit of Truth — Set us Free!

Spirit of Unity — Reconcile your People!

Holy Spirit — Transform and Sanctify Us!

With regard to the descriptions of the sub-themes, it was noted that the Assembly Planning Committee had asked the staff to work further on the development of the theme and sub-themes, taking into consideration the comments and suggestions made by Central Committee in particular:

- the Trinitarian context of the theme and sub-themes;
- the person and work of Jesus Christ;
- the relation of the Holy Spirit and the church;
- mission and ministry in/to the world;
- prayer and the sacraments;
- the unity of the church and the unity of humankind;
- other spirits in the Bible and the life of the world's peoples;
- the gifts of the Spirit;
- human responsibility in renewal.

Descriptions of the sub-themes would be finalized at the next meeting of the Assembly Planning Committee in April 1989.

The Central Committee **accepted** the recommendation.

### III. Programme

#### A. Introduction

The APC pointed out that the Structure Committee report of 1971 says that an Assembly of the WCC “should be an occasion when the nature of Christians’ joyful and yet painful community in Christ in this world is experienced and celebrated”. It noted the major characteristics of an Assembly as a legislative body, a representative and inclusive gathering, a place for worship and study, an occasion for Christian commitment and a global celebration for the people of God.

## *B. Style and programme*

### *1. STYLE*

The APC agreed on certain fundamental principles:

- a) The different aspects of life in the Assembly must be held together — the prophetic and pastoral, the celebrative and deliberative.
- b) The structure and procedures must be simpler than at Vancouver and focus on the essentials, so that the Assembly experience is a positive and effective one for participants (especially since the Assembly will be four days shorter than Vancouver).
- c) The linkages between different parts of the programme need to be clear and transparent to all participants.
- d) Every effort will be made for the Assembly to be as participatory as possible for all.

### *2. PROGRAMME STRUCTURES*

Simpler structures for the Assembly programme will bring greater coherence and clarity to the Assembly experience. It is important to avoid long periods of receiving and listening without an opportunity to contribute. It will be equally important to avoid long periods of speaking/contributing/participating without opportunity to listen and receive.

It was recommended that the two primary groupings of Assembly participants be plenary sessions and sections; and that four sections with their sub-sections deal with the four Assembly sub-themes and their relation to certain programmatic issues of WCC work.

- a) Plenaries offer participants a common experience, thereby creating community and assuring that this community experiences the search for unity in the ecumenical movement; they are opportunities to present the theme, unfold its richness and introduce the sub-themes to everyone, with time for general discussion; they are times for celebration and worship; they are the place for business sessions of the Assembly, the highest decision-making body in the life of the WCC.
- b) Much of the work of the Assembly would be centred in the sections and their sub-sections.
  - Each *section* would undertake exploration of the theological and biblical content and implications of one of the sub-themes.
  - *Sub-sections* would explore the issues within the section themes and illustrate and deepen them through testimonies and debate out of the experience of WCC programme work.



- *Bible study* related to the section theme would also take place in sub-sections. Participants will be encouraged to take part in Bible study groups at home on the theme of the Assembly and can then bring the insights of people in their own churches and countries to the Assembly.
- Another grouping of section participants according to regions would enable them to bring regional critiques and perspectives to the work of sections and sub-sections.
- Each section would prepare a brief integrated report to the Assembly based on reports from its sub-sections and regional groups. The APC hopes that by the end of the Assembly there would be one coherent report, integrating section reports, theme and sub-theme explorations, programmatic findings and priorities.

This plan for Assembly groupings would provide a necessary balance of different styles of work: exploring the theme; struggling with issues; reviewing WCC programme work; worship and Bible study.

Archbishop Habgood noted the weak point in Vancouver had been the gathering together of reports. Ms Skuse said that a different style was being proposed to avoid this problem and that only four reports to plenary were envisaged. She also said that the Committee on the General Secretariat had asked the APC to clarify the decision-making process in the sections.

The Central Committee **accepted** this recommendation.

### *C. Framework of the Assembly*

The work of an Assembly in all its vitality and variety must be kept within a coherent framework. Four phases may be identified: (1) presentation, testifying, confessing; (2) responding to what others outside the WCC fellowship are saying; (3) critical evaluation and reflection, regional sharing, assessment; (4) signposts, next steps in obedience, vision, future goals and programme priorities.

### *D. Worship*

Daily worship and special celebrations and observances will have an important place in the life of the Assembly. The APC had a preliminary discussion on this and prepared some brief notes to transmit to the Assembly Worship Committee which will be responsible for planning and preparing the Assembly's worship life.

### *E. Assembly review of WCC programmes*

The Assembly is expected to review WCC programmes and to set what have been called “programme guidelines” for the future. Some elements of a new approach to this task might include: the Central Committee’s report to the Assembly, *Vancouver to Canberra*; an audiovisual component of the Central Committee Moderator’s report highlighting important aspects of the WCC’s work; inclusion in the same session of the testimony of individuals to WCC activities by which they were touched; optional programme forums as a learning opportunity for Assembly participants; encouraging sub-sections to develop programme critiques and new thrusts, which would be integrated in the report and/or forwarded to a committee on programme priorities.

### *F. Regional meetings*

Delegates and other participants will need to meet in regional groups. In addition to providing regional input to the discussion of sub-themes and issues, reacting to reports, etc., they may also wish to discuss concerns which may or may not be reflected in the Assembly’s agenda.

### *G. Committees*

The APC has begun consideration of the place and task of committees in the Assembly. The WCC Rules require only a Business Committee and a Nominations Committee; clear mandates will be developed for other committees which may be needed. Committees will need to meet outside the official Assembly programme.

### *H. Visitors programme*

In response to the expectations of the churches of Australia and neighbouring countries, the APC has agreed that a visitors programme be planned for the Seventh Assembly.

This first Assembly in the South-East Asia and Pacific region will provide the opportunity for many people to have a once-in-a-lifetime experience of the worldwide ecumenical movement. The many Australians of Orthodox traditions who have immigrated over the last forty years are looking forward to the wider contact of people from their churches. Australian Aboriginals will wish to communicate their concerns to the international community. Since so few people from Australian and New Zealand churches will be able to attend as delegates, a visitors’ programme will make it possible for many others to be a part of the Assembly.



## IV. Preparations

### *A. Principles*

Canberra will be an Assembly not only of delegates but also of churches. Both must be prepared so that delegates can genuinely represent their churches, and both delegates and churches will be committed to share the experience and to follow up the decisions of the Assembly. Both will need careful preparation about the WCC in general and about specific issues to be addressed at Canberra, as well as procedures to be followed there. The churches must share in the preparatory reflections on the Assembly theme, including Bible studies.

A clear timetable of preparations is needed to show the relationships between the Assembly, the major WCC meetings since Vancouver, and ongoing WCC programmes.

### *B. Selection and preparation of delegates*

1. *1988*: An “Assembly announcement” will be sent to the churches, introducing the theme and purpose of the Assembly and giving a timeline for preparations.

The official letter inviting churches to name delegates should urge the churches to name delegates who can represent their church to the Assembly, and effectively represent the WCC and the Assembly afterwards to their church, including interpreting and promoting WCC programmes; and to look comprehensively at their involvement in WCC activities since Vancouver and include in their delegations persons with WCC experience, including those who will have attended major meetings.

2. *1989-1990*: Presentation to the churches of the issues to be addressed at Canberra and decisions to be taken there, indicating the specific “official business” of the Assembly, the status of public statements to be made, etc. This would enable the churches to form their “mind” on Assembly issues and business.
3. *1990*: Practical information and instructions to delegates; sending of delegates by the churches (including, where meaningful, an act of sending within the context of worship).

### *C. Preparation for other participants*

Information about the WCC, the theme, issues and practical arrangements will also be provided to non-delegate participants.

#### *D. Pre-Assembly meetings*

1. The Central Committee in 1984 affirmed the value of regional meetings between Assemblies. The APC hopes that such meetings will take place in all regions. In addition, other preparatory meetings will probably be organized on different Assembly-related topics.
2. It was recommended that there be pre-Assembly meetings of three days for all women and youth participants immediately prior to the Assembly. The purpose of both meetings would be to provide for these two groups of participants an opportunity to identify particular concerns and issues important to them, enable them to become more informed about Assembly procedures and build community among themselves as Assembly participants.

The Central Committee **accepted** this recommendation.

Ms van der Veen said that many men would also appreciate a similar meeting and asked whether such an opportunity could be provided. The General Secretary said this concern would be registered but no budget had been envisaged for such a meeting.

3. An orientation programme or session should also be planned at the beginning of the Assembly itself to help all delegates understand the workings of the Assembly and the procedures (e.g. for business sessions).

#### *E. Visits to churches*

The Central Committee has not called for a comprehensive programme of official “team visits” of the pre-Vancouver type, but did strongly affirm the value of visits to churches between Assemblies. Special attention should be given to churches which have not been visited by WCC staff or representatives of member churches since Vancouver. Such visits could be combined with staff travel to programme meetings.

- *1988-1990*: Staff on travels and at meetings should devote time to the Assembly preparations process: e.g. preaching on the Assembly theme, leading Bible study, interpreting the Assembly and its programme, etc. Staff or Assembly leaders could visit churches or local situations relevant to a specific Assembly issue.
- *1989-1990*: Persons from Australia, New Zealand and the Pacific could make “reverse visits” to other regions, acquainting them with the realities and issues of the region where the Assembly will take place. This could be combined with participation in WCC or other meetings.



- 1991: The APC affirmed proposals by the Australian National Coordinating Committee for visits in Australia, New Zealand and the Pacific by delegates and staff on the way to or from the Assembly. It would be important that the experience of these visits be shared with the Assembly. This plan needs further elaboration in light of the financial implications.

#### *F. Preparatory materials*

Pre-Assembly publications will be a critical part of the preparations process (see the section on communication below).

### **V. Preliminary communication plan**

This concentrates on the pre-Assembly period and does not deal with communication at the Assembly itself. These proposals will be reviewed in the light of financial possibilities.

#### *A. Some assumptions*

1. It is crucial to adapt the message to vast differences of interest, receptivity, background and need within our constituency, although it is a challenge also to accommodate the desire for less preparatory publications than for Vancouver.
2. Assembly preparation provides a unique chance to nurture, strengthen and sustain the present constituency. If the Assembly is to be an Assembly of the churches, communication priorities should be geared towards the (member) churches and the media.
3. The Assembly provides a chance not only to strengthen but also to widen our constituency, both within and beyond the member churches.
4. Sub-unit and regional meetings, staff travel, etc. between now and the Assembly also have an important communication potential. Materials should be prepared to equip participants in such events to introduce the Assembly.

#### *B. Publications*

1. A simple *flier, poster or letter* mobilizing the member churches for Assembly preparations, without detracting from other major WCC events.
2. *Bible studies on the theme and sub-themes* for local congregations and study groups. This will be in a simple style, easy to translate and adapt and

will be published in as many languages as possible in addition to the WCC working languages. (1989)

3. A series of eight *posters* by artists from each major region. (1989)
4. *Vancouver to Canberra*, the Central Committee's report to the Assembly, reviewing the Council's work since Vancouver, could be based on the *One World* "annual stories". (1990)
5. Several issues of *The Ecumenical Review* will be devoted to *theological essays on the theme and sub-themes*. Strong Orthodox contributions will be included in these volumes.
6. A new WCC *flier* with a section on the Assembly; in the WCC working languages and a number of others. (1989)
7. *Assembly workbook*, similar to that of Vancouver. (1990)
8. A "Risk" type book on *Australia and its church life*, including a chapter on the region.
9. Assembly preparations should be linked to the new *Ecumenical Prayer Cycle*.
10. *Resources for Assembly worship* will be discussed with the Assembly Worship Committee. A cassette introducing new hymns can also be prepared.

### C. Audiovisual materials

1. A *slide set (and/or video)* introducing the WCC with special emphasis on Assembly themes and issues for a local church audiences. (1989)
2. A *slide set on the Council*, its structure, programmes, etc.
3. A short *video* in which the General Secretary introduces the Assembly, which could be used in pre-Assembly meetings.
4. A series of 3-4 short films/videos (20-25 minutes) on issues such as spirituality, JPIC, refugees, women, racism, etc.
5. A portable *exhibit* introducing the WCC and the Assembly. (1989)
6. Use of the new film/video "One World — the WCC at Work" for a general introduction to the WCC.

### D. Preparation of delegates

In addition to the above, the following are envisaged:

1. Information about the WCC as servant of the ecumenical movement, as an organization with staff and programmes; the role of the Assembly and of



delegates; how an Assembly works, etc. A *sound cassette* could also be envisaged. Delegates should receive this information soon after they have been nominated.

2. A *loose-leaf binder* for delegates into which Assembly materials received in advance or at the Assembly can be put. It is important that delegates receive materials on a *regular basis*; at some stage *monthly*.

#### *E. Participation of member churches in the Assembly at home*

1. The Communication Department is investigating the possibilities for tele (video)-conferencing through satellites during the Assembly. Enquiries will be made with member churches and councils about their interest in this kind of participation.

2. A meaningful way of bringing the Assembly to the member and non-member churches will be through worship. Brief liturgical materials could be prepared for use on the Sundays of the Assembly and sent to the churches at least six months before the Assembly.

3. Real participation depends on the churches and their delegates. Reactions from congregations to Bible studies, worship material, study papers, etc. will enable the delegates to be real delegates. They should be encouraged to look for creative ways to share the feedback, and the Assembly should make space for receiving this feedback from congregations.

#### *F. Press*

The WCC has traditionally understood such events as an Assembly as public and accessible. All efforts should be made to make the Canberra Assembly a media event. The general term “press” — whether written, radio or television, along with the functional description “journalist” — is used as being the most inclusive.

Special attention will be given to helping print and visual media interpret the WCC and the Assembly in an accurate and balanced way through a special feature story service, press briefings in a number of countries, preparatory seminars, packages with programme suggestions for TV and radio and establishing a press committee in Australia by early 1989.

#### *G. Language*

That language plays a vital role in communication needs no discussion. A staff group will be preparing proposals for the APC on the use of language(s) at the Assembly.

## VI. Dates

The APC reported that the Seventh Assembly would open on Thursday morning 7 February and close on Wednesday 20 February 1991. Departure will be on Thursday 21 February, except for members of the newly-elected Central Committee which will meet on Thursday 21 and Friday 22 February (departure on Saturday 23 February).

## VII. Participants

The Committee **received** an estimate of the total participants expected at the Seventh Assembly as follows:

Delegates	950
Retiring members of Central Committee	25
Delegated representatives:	(max.) 125
Associate member churches	31
Associate councils	43
CWME affiliated bodies	27
Regional conferences	7
Christian world communions	12
World ecumenical bodies	14
Delegated observers:	35
Roman Catholic Church	20
Other non-member churches	15
Observers (on request):	90
Other national councils	
Other ecumenical bodies	
International organizations	
Other churches and religious bodies	
Advisers	75
Guests, including those of other faiths (invited ad personam)	40
Other (delegation staff, Australian church leaders, local committee, Ecumenical Centre colleagues, etc.)	50
<i>Subtotal</i>	<u>1390</u>
Stewards	175
Staff	150
Coopted staff (including interpreters, translators, writers)	200
<i>Subtotal</i>	<u>525</u>
<i>Total</i>	<u>1915</u>
Visitors	approx. 1200
Press	approx. 500



## VIII. Allocation of seats

The Committee on the General Secretariat had reviewed the proposals of the Executive Committee regarding the principles on which the allocation of seats was based, the goals for the Seventh Assembly and the criteria for the composition of delegations as follows.

### A. Introduction

1. Before the Vancouver Assembly there was a thorough review of the policies and criteria which had been followed at previous Assemblies for the allocation of seats for delegates and a number of important changes were made. There was general acceptance by the Central Committee and the member churches of the proposals made for Vancouver.

2. The Executive Committee discussed the question of allocation of seats for Canberra in March 1986, in September 1987 and March 1988. The guidelines which were agreed on at the September meeting were circulated to member churches and the Central Committee for comment. Helpful comments were made and in general the responses received agreed with the principles suggested.

Following the last meeting of the Executive Committee, full proposals were sent to all member churches and to members of the Central Committee. Allocations of seats to member churches had been revised on the basis of responses from the churches including many statistical corrections.

3. The *provisions of the WCC Rules* regarding delegates are as follows:

- a) The Central Committee determines the number of delegates to the Assembly.
- b) Each (full) member church is entitled to a minimum of one delegate. Each associate member church is entitled to one non-voting representative (not dealt with in this document).
- c) The Central Committee allocates the other delegates among the member churches with regard to the size of the churches and confessional, regional and cultural balances. It also recommends the proper distribution within delegations among church officials, parish ministers and lay persons, men, women and youth.
- d) First, the member churches appoint no less than 85% of the delegates.
- e) Following this, and in order to achieve proper balances, the Central Committee may propose to the churches the names of persons whom they may appoint as additional delegates. These persons will be chosen by the

Central Committee from among those proposed by their churches. Such additional persons cannot number more than 15% of the total delegates.

- f) Central Committee members who are not appointed as delegates by their churches are entitled to attend the Assembly as retiring members with the right to speak but not to vote.

## *B. Proposals for the Seventh Assembly*

### 1. General principles:

a) The compilation and comparison of *membership statistics* of the churches is not a simple matter. The way of counting of members varies from church to church and country to country; statistics are not always up-to-date. These proposals are based on the best statistics available to the WCC and come from the churches themselves, Christian World Communions and various church yearbooks.

The statistics used are based on the same criteria as for WCC membership: *the number of baptized persons*. In the case of those churches which count only communicant or adult members, the numbers have been doubled to give a comparative figure.

The Committee on the General Secretariat also noted that more statistical corrections had been made during this meeting of the Central Committee which would affect the allocation of seats (changes are included in Appendix V). The Executive Committee would review the allocations if new statistics were received. The Committee stressed that the membership figures should not be considered as official WCC statistics but represent the best available basis for the allocation of seats and have been accepted by the churches.

b) Some churches, while having their headquarters or main see in one country, include in their membership local churches or jurisdictions in other regions of the world, which are not independent and are therefore not eligible to join the WCC. This applies particularly to the *Orthodox* and to some *Anglican* and *Methodist* churches.

For the Seventh Assembly, special principles have been developed to ensure that the full membership of these churches is adequately represented. This has been done by allocating seats to their church *in each region*, rather than to the global membership. While respecting the integrity of each church, the Executive Committee expects that the churches will appoint delegates according to these regional allocations.



c) An additional number of seats has been allocated to the Orthodox churches in order to bring the number of *Orthodox delegates* up to 25% of the total and some adjustments have also been made for balance among the Orthodox churches.

d) The WCC Rules direct that attention be given in the allocation of seats to “the special importance of united churches”. Unless special criteria are applied, a united church would have less delegates than the total of what the separate churches would have had before union.

Two new guidelines have been followed in the present allocations:

- All churches which have merged since Vancouver (whether inter- or intra-confessional mergers) have the same number of delegates as they would have been allocated according to the Canberra scale as separate churches.
- All (inter-confessional) united and uniting churches whose union took place before Vancouver and who, according to present statistics, would have less delegates than allocated for Vancouver have been granted one additional delegate.

e) For all other churches, the number of delegates per church has been calculated according to the formula described below which is based on the size of the church. It is possible to *re-distribute delegates* within confessional or national groups if the churches concerned agree to do so.

2. In order for the Canberra Assembly to be more inclusive than Vancouver, the Executive Committee proposed the following goals:

<i>Canberra goals</i>		<i>Actual delegates at Vancouver</i>
Orthodox:	25%	20% (but 22.1% allocated)
Women:	40%	30.46%
Youth:	15%*	13.46%
Lay persons:	50%	46.28%

\* amended to 20% by Central Committee

In order to achieve these balances, it would be necessary to have about 900 delegates (similar to Vancouver). The proposals which follow regarding the composition of delegations, *if followed by all member churches* and in the regional allocations to some churches, would achieve the goals stated above.

3. With regard to the size of delegations, the following scale has been used:

<i>Church membership</i>	<i>Number of delegates</i>
less than 50,000	1
50,000 – 500,000	2
500,000 – 1,250,000	3
1,250,000 – 2,250,000	4
2,250,000 – 3,500,000	5
3,500,000 – 4,750,000	6
4,750,000 – 6,000,000	7
6,000,000 – 7,250,000	8
7,250,000 – 8,500,000	9
8,500,000 – 10,000,000	10
10,000,000 – 11,500,000	11
11,500,000 – 13,250,000	12
13,250,000 – 15,000,000	13
15,000,000 – 16,750,000	14
16,750,000 – 18,500,000	15
18,500,000 – 20,500,000	16
20,500,000 – 23,000,000	17
23,000,000 – 25,000,000	18
25,000,000 – 27,000,000	19
27,000,000 – 30,000,000	20
45,000,000 – and above	35

a) The above scale does not apply literally to the Orthodox, Anglican, Methodist and United churches referred to above because of the special principles outlined.

b) The statistics show that approximately 80% of the member churches — those with one, two or three delegates — would send about half of the delegates to the Assembly.

4. In order to achieve an equitable representation at the Assembly, the following policy was proposed by the Executive Committee with regard to the *composition of delegations*:

a) Churches sending only one delegate are not subject to any criteria with regard to age or whether the person is ordained or lay, male or female.

b) Churches sending two delegates should name one ordained and one lay person, and should include one woman and/or one youth (a delegate may be counted in more than one category).



c) Churches sending more than two delegates should conform to the following criteria:

<i>Number of delegates</i>	<i>The delegation should include a minimum of</i>			
	<i>clergy</i>	<i>laypersons</i>	<i>women</i>	<i>youth</i>
Please note: a delegate may be counted in more than one category				
3	1	1	1	1
4	2	2	2	1
5	2	2	2	1
6	3	3	2	1
7	3	3	3	1
8	4	4	3	2
9	4	4	4	2
10	5	5	4	2
11	5	5	4	2
12	6	6	5	2
13	6	6	5	3
14	7	7	6	3
15	7	7	6	3
16	8	8	6	3
17	8	8	7	3
18	9	9	7	4
19	9	9	8	4
20	10	10	8	4
35	17	17	14	7

(The figures for youth have been revised following the subsequent decision by Central Committee increasing the goal to 20%.)

- d) For purposes of Assembly participation, in order to ensure that youth delegates continue to remain youth in the years following the Assembly, it is proposed that they should be no older than 27 years of age by 31 December 1991 (i.e. born after 31 December 1963).
- e) Churches in a given country are urged to consult with one another in order to reach the stated goals in their national group, which might be difficult to achieve in separate smaller delegations.

5. The 15% category is a permissive and not mandatory provision in the WCC Rules and 15% is a maximum number. Delegates proposed under this

rule by Central Committee and appointed by their churches become full delegates of their churches with the same status as all other delegates.

Additional delegates in this category should be proposed by the Central Committee to the churches only to achieve the desired goals if these are not reached in the delegates first appointed by the churches, and only to churches which have followed the criteria approved by the Central Committee (see above) with regard to the composition of their delegations.

6. The Executive Committee wishes to stress certain considerations with regard to the *selection of delegates* and urges the member churches to take these seriously into account.

a) In addition to the balances specified with regard to lay persons, women and youth, the churches are also strongly urged to include parish clergy in their delegations, and to give special consideration to the importance of including persons with disabilities and persons of racial and ethnic minorities represented in their membership.

b) The Assembly is the supreme legislative body of the WCC and is charged with electing its leadership, reviewing its programmes and determining guidelines for its work during the coming years. Even though many other participants are present at an Assembly, it is the official representatives of the churches — the delegates — who are charged with these responsibilities which are the essential business of an Assembly.

c) In order for the Assembly to carry out its tasks more effectively, it is important that delegates be recognized by their churches as being sufficiently well-informed to represent the thinking of their churches to the WCC and vice-versa and able to make commitments on behalf of their churches on matters that come before the Assembly for decision. Delegates may well include members of the governing bodies of the churches and persons in executive staff positions in their church.

d) Approximately 80% of the delegates at both Nairobi and Vancouver had never been to a WCC Assembly before, and 40% of the Vancouver delegates had never been to any WCC meeting before. This points to the need for intensive preparation of delegates as urged by the Assembly Planning Committee, as well as to the desirability that more delegates have previous experience of the WCC and of an Assembly.

e) In selecting delegates, the churches should note that the members of Central Committee are elected from among the delegates at the Assembly and should therefore appoint delegates with this in mind. The Assembly delegates are also a logical pool of persons from which members of WCC



programme commissions and working groups can later be chosen by the Central Committee, and it would be therefore appropriate to take this into account as well in naming delegates.

7. It is recognized that only churches with larger delegations can respond to all the criteria recommended, but stresses that it is the *responsibility of all churches* to do their share in making the Assembly fully representative of the people of God.

8. It is understood that the Central Committee cannot legislate for the member churches which retain full authority to appoint their delegates to the Assembly, but all churches are strongly urged to respond positively to the criteria for the composition of delegations and the recommendations for the selection of delegates in order thereby to cooperate in achieving a representative and well-balanced Assembly.

### *C. Procedures*

1. Following the Central Committee meeting, the final proposals regarding delegates will be sent to all member churches and Central Committee members. The churches will be asked to reply by 31 March 1989 so that a report can be made to the Central Committee meeting in July 1989.

2. The churches will be asked for proposals in the 15% category after their nominations of delegates have been received. Proposals will be presented to Central Committee in 1989 and 1990.

Ms Skuse reported that the Committee on the General Secretariat recommended approval of the proposals of the Executive Committee with one amendment: that the goal for youth participation be 20% (rather than 15%) and that, if necessary, this be achieved by weighting the 15% category in favour of youth.

Ms Mayland, on behalf of Unit III, proposed three amendments:

- a) regarding youth, to omit the word "goal" and say that youth participation be 20%;
- b) regarding women, to state "that women's participation be 40%, but this is to be regarded as a minimum which falls short of both the goals of the Dresden Central Committee and also the recommendation of 50% made by the El Escorial Resource Sharing Consultation";
- c) to add a further recommendation that "in light of the report on the Women under Racism and Casteism Consultation, amongst these women

delegates there should be at least 10% who have experienced the oppression of racism and casteism”.

Ms Gcabashe proposed an amendment to Ms Mayland’s third amendment: “that 10% of the Assembly delegates and resource persons be women who have experienced the oppression of racism and casteism”.

Metropolitan Chrysostomos of Peristerion said that for his church the priority was to achieve unity for our divided churches, not to be over-concerned about percentages. Justice Kok stressed that though the suggestions were important, the churches should have freedom to appoint their own delegates. Bishop Okullu felt that the issue was seen the wrong way round: women and youth should be adequately represented, but this should begin with the churches at home and not be imposed by the WCC. Ms Kaddu said it was not a matter of imposition but of responsible mature action.

Ms Skuse pointed out that the Central Committee cannot legislate for the churches but can only make recommendations; therefore the principle of “goals” should be retained.

The Central Committee voted on Ms Mayland’s first amendment regarding youth, which was **not carried**.

Further discussion on Assembly matters was postponed.

At a later session Ms Mayland proposed a reformulation of her second amendment: “that the goal for women’s participation be 40% but the Central Committee notes that this falls short of the recommendation of 50% made by the El Escorial Resource Sharing Consultation”.

Archbishop Habgood was worried about the implications of proposals which might give the impression that the WCC was more concerned with quotas than with qualifications. Ms Zumach thought it would encourage the churches to cooperate in reaching the goal of 50%. Ms Kaessmann felt that the participation of women in the WCC stimulated the churches to do likewise. Ms Bobrova supported the 50% but stressed that this is not something that can be imposed on the churches. Ms Petrova agreed, noting that the role of women varies in different church traditions and such a recommendation causes particular problems for the Orthodox church. Metropolitan Chrysostomos of Peristerion felt that talk of percentages detracted from the goals of the WCC to promote unity. Bishop Jesudasan voiced concern on behalf of the churches with small delegations who are limited when it comes to appointing delegates.

Ms Mayland described her amendment as giving the churches a percentage figure to aim at, without being compulsive. She did understand the position of the Orthodox, but wished to remind the churches that women form 50% of the human race and until women form 50% of such a gathering, we fall short



of God's purpose in creation. The Unit III Committee felt strongly that the issue is vital to the Unit, to the WCC and to the witness of the churches.

Mr Schaad supported the suggested goal of 40%, saying that such suggestions can be helpful in the life and work of the churches; more than 20% of the clergy of his church are now women, something that would not have been possible twenty years ago.

Metropolitan Chrysostomos of Peristerion referred to Rule XIV, 6.b. and requested that voting be suspended on this motion since it was against the ecclesiological self-understanding of his church. Archbishop Keshishian suggested a revised formulation in an attempt to combine the concerns expressed. It was then **agreed** to postpone a vote to allow time for consultation with the Orthodox members.

Ms Gcabashe presented a revised amendment replacing her earlier proposal:

In light of the report on the "Women under Racism and Casteism" consultation, the Central Committee further recommends that special attention be given to the inclusion in the Assembly of women who experience racism and casteism.

Archbishop Habgood reiterated his concern that clauses directing the churches in their selection of delegates influenced the character of the WCC which is an Assembly of the churches. Prof. Than spoke on behalf of lay men and urged that Central Committee urge the churches to make the Assembly representative of the whole community. Bishop Jesudasan said that responsibility for dealing with the issues of racism and casteism was that of the churches. Dr Tolen was concerned that the discussion might lead to the false interpretation that the church could be fully represented without the right proportion of women.

The Central Committee **agreed** to the amendment proposed by Ms Gcabashe.

At a later session, following consultations, Dr Talbot presented a recommendation which would replace the amendments proposed by the Committee on the General Secretariat and by Ms Mayland regarding the participation of youth and women, as follows:

The Central Committee recommends that the member churches ensure the fullest possible participation of the whole people of God, clergy, lay persons, women, youth, persons with disabilities, victims of society, etc. in the life and work of the WCC, including its Assemblies, in an attempt to reach the agreed goals of 20% youth and 40% women, and in accordance with the traditions and practices of each member church".

The Central Committee **agreed** to this recommendation.

\* \* \*

On recommendation of the Committee of the General Secretariat, the Central Committee

- **received** the report of the Committee on the General Secretariat including the report of the APC (I-V above), and the information regarding the dates of the Assembly (VI above), and the estimate of participants (VII above);
- **approved** the proposals for the allocation of seats for the Seventh Assembly as outlined above, including the amendments recorded, and the allocations proposed for the member churches, which would incorporate changes made as a result of new statistics (see Appendix V);
- **agreed** that invitations be sent to those bodies affiliated with CWME;
- **authorized** the Executive Committee to invite the delegated observers, observers, advisers and guests of other faiths, and report to the Central Committee;
- **authorized** the General Secretary, in consultation with the other Officers, to invite other guests and those other persons who should be invited ad personam.

## **REPORT OF THE COMMITTEE ON UNIT I: FAITH AND WITNESS**

Metropolitan Antonie presented the introduction to the report of Unit I. He summarized the main points:

### **I. Introduction**

The Unit Committee received with appreciation the activities report of the Programme Unit on Faith and Witness for the period since the 1987 meeting of the Central Committee, and some documents related to preparation of the World Conference on Mission and Evangelism.

The Unit Committee discussed those parts of the Moderator's and General Secretary's reports most relevant for the mandate of Unit I, as well as the reports of the Assembly Planning Committee and Finance Committee.



The Unit Committee endorsed the sub-units' programmatic concerns, plans and priorities up to the Seventh Assembly. It also affirmed ongoing work and projects contributing to Council-wide emphases and appreciated the increased cooperation and joint endeavours of the programme units as they serve the common calling to faith and witness, assisted by the unit executive group.

The Unit Committee expressed appreciation for the proposed Assembly theme and sub-themes, and considered possibilities for Unit I's contribution to the preparation of the Canberra Assembly.

The Unit Committee was eager that the practical work of resource sharing be developed at all levels, including the WCC itself, both as regards material and non-material resources.

Metropolitan Antonie then called on Rev. Bernard Thorogood, vice-moderator of the Committee on Unit I, to present the report.

## **II. Sub-unit on Church and Society**

Recent activities to which particular attention was drawn included a conference on God, people and nature held in Brazil to discuss church response to environmental threats facing the region, and a workshop on deforestation and the role of the churches in rural development and environmental protection, held in Costa Rica.

### **NEW TOPICS**

#### *A. Biotechnology*

Current trends in biotechnology raise issues which are fundamental to the survival of the human race, and pose moral questions which churches and society must face. Some new techniques in medicine involve manipulation of genetic material or of human embryos; they confront the core of human life and creation.

There are a variety of areas within biotechnology which demand serious reflection: reproductive technology, tissue and organ transplants from human foetuses and animals, and molecular genetics. Priority should be given to the field of genetic engineering, in which the genetic or hereditary material (DNA) of humans, animals, plants or microbes can be cut up and then rejoined at will by the scientist.

Consideration of these topics raises basic ethical issues. It necessitates a reflection on the nature of life and personhood and the value of the different

parts of creation. Agricultural applications of genetic techniques have potential to aid third-world people — in practice they are becoming the monopoly of multinational corporations which take out patents on genetically engineered organisms and effectively “own” life. Hence the gap between rich and poor is widened rather than narrowed.

Molecular genetics techniques can be applied to weapons technology so as to increase the threat of biological warfare. They are all part of creation, but knowledge of biotechnology is currently confined to a minority, principally the scientists working in the field. There is an urgent need for an understanding by ordinary people of what is being done in the laboratory, and for all people to explore the basic issues and participate in decision-making.

Accordingly, the Unit Committee recommended:

that the Church and Society Working Group constitute a group to examine the social, ethical, ecological and theological implications of molecular genetics.

Mr Mooi asked whether the Sub-unit was not trying to handle too many issues so that it was becoming difficult to pursue all the studies in detail. Ms Sowunmi felt there should be a study on reproductive technology from the Christian perspective in order to give guidance to those involved in this field.

Archbishop Habgood, as moderator of the Working Group on Church and Society, said the advice of the Central Committee was being sought on what should be the point of concentration for the work on biotechnology.

The Central Committee **accepted** the recommendation.

### *B. Toxic waste*

The Unit Committee stressed the importance of responding to the new concern on toxic waste dumping. Reported incidents were increasing in frequency and the problem should be seen as global. Incidents of waste dumping or storage, or sale of toxic material to third-world nations, were part of the even vaster issues involved in the responsible management of “waste” substances. The discarded material and energy substances had the potential to damage human health, the ecology, the oceans, atmosphere and water resources of the small, finite planet on which we live.

The Sub-unit on Church and Society should collect documentation of instances of toxic waste dumping in order to be able to present a strong case



for international control. Members of the Central Committee were requested to give to Church and Society staff instances of such practice in their region. These details would then be presented to the next meeting of the Working Group meeting. The Unit Committee recommended:

that the Church and Society Working Group determine what actions are appropriate and that funding should be made available to facilitate this work so that the churches can make an adequate response to this urgent issue.

Mr Robbins questioned the reference to funding in view of the shortage of undesignated funds. Mr Thorogood responded that some budgeted funds were available but an additional amount would be needed. The General Secretary suggested deleting this phrase until there was a clear proposal which could be submitted to the Executive Committee. Archbishop Habgood explained that this was an additional task which Central Committee had asked the Sub-unit to do and felt that the financial needs should be brought to the attention of Central Committee. Mr Mooi said this reinforced his earlier remark that with so many problems related to society Church and Society must concentrate on only a few. Mr Thorogood proposed a revised wording: "... and should discuss with the Finance Committee the provision of funding to enable its work to proceed". Dr McCloud said the Finance Committee had tried to avoid making programme priority decisions, but would be prepared to look at it in terms of requests for funding.

The Central Committee **agreed** to delete the reference to funding and **accepted** the recommendation.

### *Joint work of Church and Society and Faith and Order*

The Unit Committee endorsed the recommendations of the joint consultation with Faith and Order on the theme "creation and the kingdom of God", and urged that such collaboration on fundamental issues between the sub-units be continued.

\* \* \*

In accordance with a proposal by the moderator of the Working Group on Church and Society, Archbishop Habgood, the Central Committee **expressed thanks** to the Rev. Dr David Gosling for his work as director of the Sub-unit on Church and Society, and for his attempt to pioneer a style of working through local groups.

### **III. Commission on World Mission and Evangelism (CWME)**

#### *A. 1989 world Mission and Evangelism conference*

The Unit Committee reviewed the status of current plans for the 1989 conference at San Antonio, Texas, USA, and was satisfied that preparations were proceeding well. Some suggestions were offered for consideration in the planning still to be done, as follows:

1. The conference must articulate clearly a public and vibrant commitment to Jesus Christ, and to the Christian mission in the world.
2. Special attention must be given to communication about the conference in the USA, recognizing that this can be an important occasion to assist US churches towards a more profound understanding of Christian mission as well, to encourage their openness to the creative contributions that persons from across the world can offer to mission in the US, and to give an impetus to Christian unity in that country.
3. The study process already underway regarding the conference theme, sub-themes and the biblical reflection was very useful and should be encouraged for intensive use by churches and groups that had yet to engage in the study.
4. Delegates to the conference should receive careful advance preparation for informed and thoughtful participation in the conference.
5. The WCC emphasis on gospel and culture should permeate all sections of the conference.
6. Dialogue and mission issues would also be on the conference agenda. Use should be made of the discussions of the Tambaram consultation (January 1988). People of other faiths would be invited.
7. Possible pre-San Antonio meetings of participants should be considered in various regions, if so desired in the region, subject to financial possibilities. (Such meetings were currently planned in Latin America and the Middle East.)
8. The conference could do well to consider the fact that currently on many university campuses Christian work was being carried out by conservative evangelical groups, often based in the West and operating with Western concepts and methods. How could the ecumenical community contribute more fully in that area?

With reference to the membership of the conference, the Unit Committee recommended:

- a) that the partial list of names for voting delegates as recommended by CWME be confirmed; and,



- b) that the Central Committee authorize the WCC Executive Committee at its February 1989 meeting to complete the list of voting delegates according to the agreed criteria.

Mr Maury expressed surprise that it was deemed necessary for the conference to articulate its commitment to Jesus Christ and to Christian mission in the world, as he felt this implied a defensive attitude in the face of criticism that the Council lacked clarity in its commitment. Mr Thorogood responded that the Committee had been clear about the inclusion of this statement and saw it not in a defensive spirit against criticism but in a positive sense towards public Christian witness at this conference. The sub-committee on mission and evangelism believed that where there was a degree of uncertainty in some areas about the commitment of the churches to Jesus Christ, it was necessary to have public markers of our commitment.

In response to a question from Metropolitan Chrysostomos of Peristerion about the need to have representatives of other faiths present at the conference, Mr Thorogood said that CWME had expressed the desire that note be taken of the position of people of other faiths when we are considering mission issues, so that there can be a mutual presentation of views leading to understanding on what is intended by the word "mission" and how it relates to dialogue.

The Central Committee **accepted** these recommendations.

### *B. Mission and dialogue*

In the approach to the San Antonio conference in 1989 and the Seventh Assembly in 1991, an increasingly important issue was the relationship of mission and dialogue in the encounter with people of other living faiths. The issues set forth for continued study by the January 1988 consultation on dialogue and mission held at Tambaram, Madras, India, deserved intensive study by member churches as well as by the WCC itself. In this study, and the action that may follow, the following considerations were of special importance:

1. In contacts with people of other faiths, we must, as Christians, communicate our clear and unequivocal faith in Jesus Christ as Saviour and Redeemer, doing so with full respect for the faiths of others in a search for mutual understanding.
2. It was important that insofar as possible ways be sought to work with persons of other faiths on issues common to the human situation, such as peace, justice and respect for God's creation.

3. An important context for dialogue and mission was the political, social and economic reality within which mission and dialogue take place. That context, its analysis and recognition, could provide a useful meeting point for persons of different religious faiths, where together all could contribute to the building of human community.

4. In dialogue and mission it was important to remember that in some parts of the world the encounter with persons of other faiths involved much suffering for Christians who were not free openly to express their faith in Jesus Christ. Their oppression and struggle must not be minimized or forgotten. At the same time, Christians must reject any efforts by overly zealous Christians to impose their faith on others.

5. In the effort to seek dialogue with persons of other living faiths the importance of dialogue with the many people who have no evident living faith must not be forgotten, nor that with those whose vision was shaped by various ideologies with whom the Christian community must be in touch.

The Unit Committee asked the Central Committee to recommend

that a plenary session of the 1989 Central Committee be devoted to issues of dialogue with living faiths, particularly in the light of the San Antonio mission and evangelism conference.

The Central Committee **agreed** to this recommendation. The General Secretary pointed out that no commitment could be made at this stage with regard to plenary sessions at the 1989 Central Committee but the recommendation would be borne in mind when the programme was prepared.

#### **IV. Sub-unit on Dialogue with People of Living Faiths**

The Unit Committee noted that the work of the Dialogue Sub-unit fell into two important areas: (1) building up of relationships between Christians and people of other faiths through bilateral and multilateral dialogues, and (2) enabling Christians to reflect on the meaning and significance of religious plurality for their faith as Christians.

The Unit Committee made the following points and recommendations:

##### *A. JPIC*

There was satisfaction with the contribution of people of other faiths to the consultation on the integrity of creation held in Norway. The Unit Committee welcomed the contribution of the Buddhist-Christian dialogue on



peace and justice to be held in Korea in November 1988. In addition to these contributions, previous dialogues with Buddhists and people of African traditional religions on "Humanity's Relation to Nature" were mentioned and brought to the attention of the JPIC Preparatory Group. More recently, the dialogue of North American Native elders ("Walking the Sweet Grass Road"), and the Toronto meeting of women in interfaith dialogue, particularly in its focus on education for peace-making, might contribute to JPIC planning. Finally, the Unit Committee affirmed the involvement of people of other faiths at the JPIC convocation as a vital expression of our interdependence in matters of global scope.

### *B. Issue of dialogue and mission at the world conference on Mission and Evangelism*

The importance of a discussion of dialogue and mission as part of the San Antonio world conference was emphasized and people involved in the area of dialogue expressed satisfaction that the discussion on dialogue and mission in Tambaram would find a place in the San Antonio agenda. The initiative of CWME in its plan to invite people of other faiths to the world conference as participants and contributors to all of the sub-themes was affirmed.

In discussion, Archbishop Kirill asked that the wording of the final sentence of paragraph B above be amended; this was **agreed** as follows:

The initiative of CWME to invite people of other religions and faiths to the world conference was affirmed.

### *C. Churches in Solidarity with Women — the Ecumenical Decade*

The Unit Committee noted with appreciation the cooperation of the Women's Sub-unit and the Dialogue Sub-unit in the Toronto meeting on women in interfaith dialogue (June 1988). It was clear that many of the issues faced by women cut across religious traditions and might best be addressed in cooperation and dialogue with people of other faiths. The Decade called for churches to be in solidarity with all women, not only church women. The WCC should encourage the churches to explore the multifaith dimensions of their Decade programmes. The Unit Committee asked that the Decade meetings planned by the WCC, including the pre-Assembly women's meeting, involve the participation of women of other faiths.

#### *D. Seventh Assembly*

Part of Unit I's contribution to the Assembly theme and sub-themes should be the participation of people of other faiths in the exploration of the theme at the Assembly and in the pre-Assembly process. More adequate time should be given to presentations by persons of other faiths than was possible at the Assembly in Vancouver. The Unit Committee recommended, subject to the approval of the APC, that:

- a) a multilateral dialogue on the Assembly theme take place to enable people of other faiths to contribute to the Assembly from their own perspectives; and,
- b) a multi-cultural dialogue be held, involving participants from traditional religions, from the Aboriginal and Maori peoples of Australia and New Zealand, people of traditional Pacific cultures, native peoples of North and South America and of Africa, to contribute to the Assembly theme.

Fr Tssetsis welcomed the traditional presence of guests of other faiths at the Assembly but did not feel it appropriate for them to take part in preparations relating to the Assembly theme. He reiterated that the Assembly was a gathering of Christian churches to affirm their faith in the Triune God and asked how persons who do not have this faith or who do not believe in the Holy Spirit could speak on the Assembly theme. He proposed that the recommendation be omitted with the exception of the first sentence.

Mr Thorogood said the Committee resisted such an amendment, believing that within the theme and sub-themes there were many concerns which bridge the gap between the Christian faith and other faiths. He believed it important for their contribution to be heard even if it could not be given in the fullest way of our understanding of the Holy Spirit.

Prof. Than spoke from his experience of living in Asia among people of other faiths, and stressed the importance of listening to others and trying to understand the context in which we witness; their voices can challenge us to seek how we can best witness in this world in an intelligent way. Bishop Kruse felt it was difficult to have a wide discussion of this nature in the narrow framework of an Assembly which is Christian in nature. Archbishop Kirill agreed that if the Assembly were to be acceptable as a guide to the churches it should be for the churches and only Christians should attend. Dr Tolen agreed.

Dr Post said we must accept that the Assembly will take place in a world context, and as members of the world community we must realize that this includes people of many other faiths and ideologies. We should welcome



the participation of those of other religions both in the preparatory phase and at the Assembly.

At a later session, Mr Thorogood proposed a revised wording of the recommendations as follows:

- a) that a multilateral dialogue on Assembly issues of common concern take place to enable people of other faiths to express their views to the Assembly from their own perspectives; and,
- b) that a multi-cultural dialogue be held involving participants from traditional religions, from the Aboriginal and Maori people of Australia and New Zealand, people of traditional Pacific cultures, native peoples of North and South America and of Africa, to contribute to Assembly issues of common concern.

The Central Committee **agreed** to these recommendations.

Metropolitan Chrysostomos of Peristerion felt strongly that accepting such wordings would be tantamount to giving opportunities for religious syncretism. Mr Gatwa felt that the theme chosen is one where only Christians have a witness to Christ to contribute; he was concerned that some churches may feel obliged to reconsider their positions vis-à-vis the WCC if this tendency towards becoming a multinational organization of religions continued.

Ms Abayasekera said that dialogue was the presence of God and the recognition of the Holy Spirit at work in the world; for her it was disturbing to hear people being so threatened by other religions. She stressed that much could be learned from them and urged openness towards others. Bishop Jesudasan added that Jesus Christ belongs to all and we should not mind the presence of people of other faiths in our Assembly; many of them see Jesus Christ working in their religions also.

The Central Committee **accepted** the revised recommendations, with several voting against and some abstentions.

The General Secretary urged that Assembly-related plans coming from the sub-units/unit committees be coordinated by the APC so that a master plan can be presented to the Central Committee in 1989.

## **V. Commission on Faith and Order**

A. Forty years ago the movements on Life and Work and on Faith and Order came together in order to form the World Council of Churches at the Amsterdam Assembly. Since then the Commission on Faith and Order of the WCC has rendered significant contributions to the life and calling of the WCC, its member churches and the whole ecumenical movement. The Unit

Committee expressed its gratitude for this faithful service to our common pilgrimage towards the visible unity of the church.

B. The Unit Committee highlighted the following results of recent Faith and Order work:

1. The publication of the study document "Confessing One Faith" as the first important result of the study "Towards the Common Expression of the Apostolic Faith Today".
2. The ongoing impact of the "Baptism, Eucharist and Ministry" document in many churches, ecumenical groups, bilateral dialogues and in theological education: more than 170 churches had sent their official responses, and in 1989, at the second meeting of the Faith and Order Plenary Commission in Budapest, Hungary, a substantial report on the BEM process and the responses of the churches would be presented and then transmitted to the Central Committee and the churches.
3. The results so far of the study project on "The Unity of the Church and the Renewal of Human Community", which were being brought together in a study document to be transmitted to the churches in 1989. This document could render an important service in helping the churches to see the different dimensions of ecumenical thinking and action in their proper inter-relation and endeavour for unity.

C. The Unit Committee endorsed the following plans of Faith and Order:

- 1) to hold, in March 1989, a consultation (in the context of the Apostolic Faith study) on the theme of the Holy Spirit to render a theological interpretation of the theme and sub-themes of the Seventh Assembly;
- 2) to continue the work, together with CWME, on the issue of Unity and Mission in preparation of a draft statement for the Seventh Assembly; in this work a mutually integrating perspective on unity and mission, the fact of divisive missionary activities (proselytism) and the pneumatological orientation of the Assembly theme should be included;
- 3) to prepare a draft statement on the unity we seek for the Canberra Assembly, which should take into account the insights of earlier Assemblies (especially New Delhi, Uppsala and Nairobi), new developments in ecclesiological thinking (e.g. *koinonia*-ecclesiology), the progress made in ecumenical relations and the relation between the unity of the church and the mission of the church to be a sign and instrument of God's saving and reconciling purpose for all humanity and creation; and



- 4) to highlight in the study document on “The Unity of the Church and the Renewal of Human Community” the ecclesiological implications both of the struggles for justice and for the community between women and men in church and society and thereby rendering theological contributions to the JPIC process (together with material on creation already available from the apostolic faith study) and to the Ecumenical Decade of the Churches in Solidarity with Women.

The Central Committee endorsed the report on the work of Faith and Order. (see also report on the deliberative session: Steps Toward Unity since Amsterdam, on pages 32-33).

## **REPORT OF THE COMMITTEE ON UNIT II: JUSTICE AND SERVICE**

Dr Love presented the report of the Unit II Committee which had reviewed the activities report of the Programme Unit for the period January 1987 to July 1988 and the documents related to specific programmatic issues. The Committee expressed appreciation for the work of the five sub-units as well as the Human Rights Resources Office for Latin America (HRROLA) and the programme on Justice, Peace and the Integrity of Creation (JPIC). It also expressed its gratitude for growing efforts at intra-unit collaboration.

The Committee then reviewed the reports of the groups which addressed specific issues and sub-unit concerns:

### **I. Ecumenical Development Cooperative Society (EDCS) and the Ecumenical Church Loan Fund (ECLOF)**

The Committee studied a background paper on EDCS, a body established by the Central Committee at its meeting in West Berlin in 1974 as “an instrument for the promotion of justice and development among the poor” and “a proper means of redeploying part of the investment sources of the churches”. EDCS is not the only lending instrument presently operating within the ecumenical family: it was established by the WCC but is now independent from it although the WCC is represented on the EDCS board. The other lending instrument is the Ecumenical Church Loan Fund (ECLOF), a Swiss foundation operating in fact as a branch of CICARWS.

The Committee recommended that CICARWS and CCPD, in consultation with the boards of ECLOF and EDCS, study these existing lending instruments of the ecumenical movement and bring recommendations as to future developments of their relationship to the WCC and its member churches to the 1989 Central Committee meeting in Moscow. The study would need to consider the issues raised by EDCS for its future as well as the existing plans for the future of ECLOF, to look at opportunities for closer cooperation between ECLOF and EDCS, and to provide the churches with a comprehensive rationale for the use of grants and investments through these instruments within the context of economic justice and the principles of ecumenical sharing of resources.

The Committee also recommended that the paper on EDCS be circulated to the member churches of the World Council of Churches.

The Central Committee **accepted** these recommendations.

## **II. Ecumenical statement on Christian perspectives in economic life**

The Committee welcomed the proposal that CCPD work towards a draft of an "Ecumenical Statement on Christian Perspectives in Economic Life" and recommended that a progress report be submitted to the 1989 Central Committee meeting in Moscow.

The Central Committee **accepted** this recommendation.

## **III. The international debt crisis**

The progress report on work on the international debt crisis was received, and the concerns expressed during the women's consultation preceding the Central Committee were welcomed as a significant input into the ongoing work of CCPD and the WCC as a whole.

## **IV. Health-related issues**

a) In reviewing the activities of the CMC, the Committee expressed gratitude for the WCC's prompt response to the AIDS pandemic through the joint work of CMC, Church and Society and the Sub-unit on Education. It encouraged continued work with churches everywhere in response to the AIDS problem.

b) The Committee commended the group of women who met just prior to this Central Committee for their concerns for the problems associated with



genetic engineering, reproductive technology and the manipulation of life, as well as for the situation of the majority of women in the world whose health is affected by poverty. It urges further critical study of these issues by the Christian Medical Commission and Church and Society and underlines the importance of seeing the linkages between continued development in technology for the minority and the situation of the majority.

## V. Situations of special concern

### A. *Sudan*

The situation in Sudan continues to be extremely critical because of the civil war, human rights violations, famine and, most recently, the devastating floods. The recent promulgation of Sharia had further exacerbated tensions. In view of this, the Unit II Committee recommended that the Central Committee ask the General Secretary to intensify the activities of the WCC — especially through CCIA and CICARWS — *and seek the cooperation of member churches* for a peaceful solution of the conflict, humanitarian assistance and support to the churches in Sudan.

The Central Committee **accepted** this recommendation with the addition of the phrase in italics proposed by Mr Arnold to stress the great need existing in Sudan, and urging the churches to explore possibilities also through their governments to help restore peace.

### B. *Haiti*

Deep concern is felt in the ecumenical community over recent events in Haiti, particularly surrounding the violent cancellation of the November 1987 elections, the subsequent fraudulent elections and now the military coup. The long-felt aspirations of the Haitian people for genuine democratic participation have remained unfulfilled. The Committee recommended that the Central Committee ask the General Secretary to give special attention to the situation in Haiti with continuing support to the churches in their efforts for human rights and justice in that country.

Mr Fuligno and Mr Maury, both members of the ecumenical team which visited Haiti in November 1987, were concerned that this recommendation did not adequately express the gravity of the situation. They asked that all member churches be made more aware of the continuing difficulties of the Haitian people and urged that they not be left in the state of abandonment in which they currently find themselves.

Noting this request, the Central Committee **agreed** to the recommendation.

### *C. Burma*

The Committee recommended that the General Secretary send a letter of pastoral support to the churches in Burma in view of new developments there.

The Central Committee **accepted** this recommendation.

Prof. Than expressed appreciation for the concern shown by members of the Central Committee as reports of the developments in Burma were being received through the media, and he was grateful for initiatives taken. He asked for continuing support during this transitional period in his country.

## **VI. Peace and reunification of Korea**

a) The Committee expressed appreciation for the initiatives taken by the CCIA since 1984 regarding relationships with North Korea and for facilitating contacts between Christians in the North and the South within the framework of efforts for the peaceful reunification of Korea.

b) The Committee warmly welcomed the historic Declaration of the Churches of Korea on National Reunification and Peace adopted by the National Council of Churches in Korea in February 1988; the call of the International Christian Consultation on Justice and Peace in Korea (held in Inchon, April 1988) to the “whole ecumenical community to join Korean Christians in North and South in the celebration of an annual common day of prayer for peaceful reunification”; and the proposals from the Ecumenical Women’s Forum held in connection with the Inchon consultation about participation of women in the process.

c) The Committee welcomed the improvement in relations between North and South Korea providing new opportunities and possibilities for efforts for reunification and peace.

d) The Committee recommended that the Central Committee ask the CCIA to encourage participation of representatives of the Christian community in North Korea in important WCC meetings, including the Seventh Assembly.

e) The Committee asked the CCIA to prepare a policy statement on peace and reunification of Korea, for consideration and action by the Central Committee in 1989.

The Central Committee **accepted** the recommendation under (d) above and took note of the information provided.



## VII. New developments in Marxist-led societies

The Unit Committee recommended that special attention be given to the study and examination of new developments in Marxist-led societies, especially economic and political changes and possible fresh approaches to ideological and philosophical issues. These developments have profound implications for the life and witness of the churches in these societies and the ecumenical community.

In discussion, several members questioned whether it was appropriate for the World Council to single out developments in particular societies, while others felt that a more positive response was required. Archbishop Kirill expressed surprise that no full statement was envisaged on the important developments taking place in the USSR, and he stressed that in such situations the churches needed encouragement and support from the ecumenical movement.

Dr Love reminded the Central Committee that a statement had been drafted on new developments in international relations, but said that the Unit II Committee had asked for further study of the implications of such changes for the internal life of these societies and the churches working within them. It was assumed that Unit II would take special responsibility for a study, and report back to Central Committee at a later stage; meanwhile the Unit Committee was asking for endorsement for the carrying out of such a study. At a later session, the Central Committee **accepted** the following revised text:

The Central Committee noted with great interest the developments in many Marxist-led societies which have profound and positive implications for the life and witness of the churches in these societies and the ecumenical community.

The Central Committee asked the Programme Unit on Justice and Service, in collaboration with other units, to give special attention to the study and examination of these developments, including the economic and political changes, the fresh approaches to ideological and philosophical issues, and the contribution of the churches towards the re-structuring of the society.

With reference to the Millennium of the baptism of Rus celebrated by the Russian Orthodox Church in June 1988, the following resolution was **accepted**:

The Central Committee rejoices with the Russian Orthodox Church in its celebration of the Millennium of the baptism of Rus. The occasion was

one of the most significant ecumenical gatherings. The Millennium was celebrated at a time of profound changes in the USSR, giving new opportunities for the witness of the churches.

The Committee prays for the continued blessings of God upon the Russian Orthodox Church and other member churches in the USSR and sends greetings to them.

It was further agreed that the General Secretary would share with member churches the message of the WCC to the Russian Orthodox Church delivered on the occasion of the Millennium celebrations in Moscow.

### **VIII. Human Rights Resources Office for Latin America (HRROLA)**

a) The Unit Committee recommended:

- The extension of the mandate of the Human Rights Resources Office for Latin America (HRROLA) up to the first full Central Committee following the Seventh Assembly.
- Naming a small Unit II task force to prepare a detailed aide-mémoire on the principles and issues it sees in the possible continuation of the tasks up to now assumed by HRROLA. The task force's final report is to be given to the 1990 Central Committee in Geneva. An interim progress report is to be made to the Central Committee meeting in 1989 (Moscow). This aide-mémoire should as far as is appropriate take into account discussions in the Human Rights Advisory Group (HRAG) of CCIA, and the work on human rights of the regional ecumenical organizations (REOs). It would also suggest structural options available to the WCC in the area of human rights.
- The study should take into account the experiences gained by HRROLA in the context of expressing a global commitment to human rights by the WCC as a whole and in relation to regional ecumenical organizations (such as, for example, the Latin American Council of Churches (CLAI) and the Caribbean Conference of Churches (CCC)).

b) The Unit Committee appointed the following persons for the Task Force:

Dr Janice Love

Ms Pamela Gruber

Rt Rev. J. Henry Okullu

Rev. Aldo Etchegoyen

Dr Tolen, while expressing satisfaction with the work of this Office, asked why a separate office was maintained for human rights specifically in Latin America when CCIA's mandate included the human rights issue. He asked



whether the Latin America work should not be done regionally. Mr Faa'alo thought that other REOs might be mentioned rather than limiting the reference to CLAI and the CCC. Dr Love said that the Unit Committee was requesting a final extension of the mandate of HRROLA in order to cover the transition period during which full discussions would be held with the regional bodies with a view to planning future work in the field of human rights.

The Central Committee **accepted** the recommendation to extend the mandate of HRROLA.

## **IX. Larnaca follow-up**

For CICARWS, the period after the Larnaca consultation had been a time of reflection, consolidation and change. Regional area groups within CICARWS had been established to serve as both fora and coordinating mechanisms between the regional and functional desks. Relationships with other sub-units had been strengthened; CICARWS staff had begun a process of consultation with regional and local partners about the new emphases of Larnaca and moved to incorporate the new visions into their work. The Committee expressed its appreciation for what CICARWS had done in relation to Larnaca messages.

The Central Committee received this for information.

## **X. Migrants**

The Unit Committee recommended that the Central Committee:

- a) encourage the churches and relevant ecumenical bodies, including the Churches' Committee for Migrants in Europe, to continue monitoring developments on issues affecting migrants in Western Europe; to press the Council of Ministers, Commission and Parliament of the European Community to base its migration policy on the right of permanent residence for migrants and immigrants; to press the Council of Europe to convert these rights into a European convention;
- b) urge member churches in Western Europe to advocate with their governments for free movement to be available to all who have made their homes in those countries, to resist pressures to harmonize migration policies in ways which reduce existing rights, and to press for non-discriminatory policies.

The Central Committee **accepted** these recommendations.

Metropolitan Chrysostomos of Peristerion asked that reference be included about the right of migrant children to education. Dr Love said this urgent concern would be minuted and included in the reference to “continue monitoring developments on issues affecting migrants”.

## **XI. Washington hearings on Namibia**

The Unit Committee asked the General Secretary to commend to the churches for action the report of the WCC Washington hearings on Namibia, 2-4 May 1988.

The Central Committee **agreed**.

## **XII. Justice, Peace and the Integrity of Creation (JPIC)**

a) The Unit Committee recommended that the Central Committee endorse the plans for the world convocation and the outline for the common affirmations on justice, peace and the integrity of creation. It expressed the hope that the convocation would reflect a new quality of commitment by the churches, and thus become a decisive step in the conciliar process.

b) The Unit Committee discussed in detail the proposal from Unit I that the 1990 world convocation be reduced in size to a large working committee of, say, fifty members, and that the proposed acts of penitence, affirmation, intercession and commitment be made at the Assembly itself. The Committee rejected the proposal.

c) The following comments were made by the Unit Committee:

- 1) The special characteristic of JPIC is the interconnectedness of the issues and the coherence of the response of the churches. The special theological significance of integrity of creation needs to be underlined and its relationship with the other components clarified.
- 2) It is necessary to ensure that the preparatory process and the preparatory document reflect the perspectives and experiences from the regional ecumenical bodies and Christian organizations.
- 3) The links of the convocation with the Seventh Assembly need to be clarified to ensure that the Assembly reflects the quality of commitment expected through the convocation.
- 4) The contents of the programme need to be spelled out more clearly, especially through the preparatory document.



- 5) There is a need to clarify further the various forms of mutual commitment (particularly the forms of the covenant, their meaning and ecclesial implications), especially in relation to the world convocation.
- 6) Various comments were made on the need to form a common theological basis and affirmation on justice, peace and the integrity of creation; yet it was recognized that churches cannot avoid making commitments to justice, peace and the integrity of creation, even when there is not yet a clear common theological position on the issues. There is a creative tension between the churches' commitment to justice, peace and the integrity of creation on the one hand and the confessional and ecclesiological integrity of the churches on the other. This tension can be dynamic in renewing the churches.
- 7) Aspects of economic justice in JPIC should be clearly listed so that the issue can be dealt with more widely in the JPIC process.
- 8) The Eastern Orthodox consultation on JPIC (September 1987) should be regarded as an important theological contribution to the JPIC process, and it should be mentioned in the progress report.
- 9) With regard to representation, it cannot be emphasized strongly enough that the minimum goals for the JPIC world convocation are *minimum* goals of 40% women, 15% youth and 50% lay persons. The style of the world convocation, as presented by the JPIC preparatory group, calls for equal participation of women and men; therefore we urge that levels of 50% women and 20% youth be taken seriously when churches nominate their representatives to the JPIC world convocation.
- 10) The JPIC preparatory group is *urged* to ensure that the theological document will carry the input from the grassroots and make sure that the materials prepared for the world convocation and those coming after the event reach the parish level and people's movements.

Mr Buevsky proposed an amendment to the recommendation (a) above, to insert an additional clause before the final phrase, "mark an important stage on the way to their mutual witness and mission for the cause of survival of humanity, and thus become..."

The Central Committee **agreed** to Mr Buevsky's amendment and **accepted** the revised text of recommendation (a) above as follows:

that the Central Committee endorse the plans for the world convocation and the outline for the common affirmations on justice, peace and the integrity of creation. It expressed the hope that the convocation would reflect a new quality of commitment by the churches, mark an important

stage on the way to their mutual witness and mission for the cause of the survival of the whole of creation, and thus become a decisive step in the conciliar process as articulated in the Vancouver call.

The Central Committee further requested that a report on preparations for the world convocation be made to its meeting in Moscow in 1989.

In discussion, a number of additional points were raised:

Fr Mutiso-Mbinda informed the Central Committee about Roman Catholic participation in the JPIC process. A full-time staff member had been appointed to the JPIC Geneva office, and five members had been appointed to the preparatory group. The Roman Catholic Church was prepared to contribute as much as possible towards the process leading to the world convocation. A common theological basis as well as biblical foundation for the convocation would be necessary, including the mutual commitment between the churches. They were concerned about the outline already proposed for the theological affirmation which was to be the basic document for the world convocation, and urged that the aim should be to create something that was more deeply founded both biblically and theologically, rather than another joint statement. The other aspect was how best to inform churches at local, national and regional levels about the commitment to JPIC, which was not a simple task and had only just begun. Fr Mutiso also noted the need to look beyond the world convocation and to examine the implications of what we have started to do together; this would have to form part of the Sixth Report of the Joint Working Group to the Assembly.

Ms Abayasekera proposed an amendment urging wider participation in the preparatory process, to insert under (c) (2) above, "local churches, national and regional ecumenical bodies". She felt this would enable wider participation and help to overcome frustration at the exclusion of persons who cannot be among those present at the world convocation. This was **agreed**.

Archbishop Habgood thanked the Unit II Committee for receiving a delegation from Unit I and for including reference to their proposal to reduce the size of the world convocation. He repeated his concerns regarding: (1) the adequacy of preparations for the world convocation; (2) the degree to which the churches themselves could be involved in any process of commitment in view of the timetable established; and (3) the relationship between the convocation and the Assembly. In response to the last point, Dr Love said it was clear that the the world convocation must have a substantial impact on the Assembly but there was no clarity yet on what forms this would take.

Others expressed concern at the shortage of time left for the preparation of the world convocation, and whether the preparatory group had sufficient help



to carry out its task. Dr Love said there was full awareness of the importance and complexity of the work ahead and the Unit Committee had taken note of the seriousness of these comments and would continue to try to respond to them.

Mr Thorogood asked for financial information regarding preparation for the convocation, as he felt it was not possible to endorse plans responsibly without some assurance of the availability of funding. Dr McCloud referred to the report of the Finance Committee which asked the Central Committee to authorize the seeking of special funding to the amount of Sfr.1.9 million; he noted however that the convocation would be limited in terms of expenditure to the amount of resources available. He also pointed out that JPIC, having no historical background in the Council, thus has no traditional sources of funding, and response so far was slow.

Mr Holband, a youth adviser, spoke on behalf of the stewards who had discussed the JPIC issue and prepared a number of proposals which they wished to share with the Central Committee. In particular they expressed concern at the lack of popular education material and information to people at the grassroots level, and asked that the Central Committee encourage the continuing development of the JPIC process well into the future. Dr Love reiterated that the world convocation should be seen as one step along the way, or even as the starting point, and not in any way as the culmination of the JPIC process.

## **REPORT OF THE COMMITTEE ON UNIT III: EDUCATION AND RENEWAL**

Dr Tolen presented the report as follows:

### **I. Introduction**

The Unit has continued to be concerned with a whole variety of issues which are of great importance to the member churches and to their worshipping people at grassroots level. These issues include education, theological and ministerial formation, spirituality and renewal and the full participation of women and youth in the life of the church. Ecumenical learning and education for Justice, Peace and the Integrity of Creation are two major emphases which not only hold together the concerns of the Sub-unit on

Education but also underlie many of the other concerns of the Unit. The factor which binds together the issues of the Unit more than anything is, however, a concern for renewal. During the coming year the staff of the Unit intend to explore further the concept of “renewal” as a key concept which not only gives coherence to the Unit but also can be a guide to the churches. An exploration of “Renewal” would also be of importance to the suggested theme for the Canberra Assembly. The Unit welcomed the proposal for a theme connected with the Holy Spirit and its wording in terms of a prayer. The work of the Unit is also intimately connected with a number of the suggested sub-themes.

The Unit further welcomes the recommendations of El Escorial on resource sharing and urges the implementation of these recommendations and guidelines by the WCC staff and the member churches.

The Unit also urges that the recommendation on youth and women become an integral part of the report of the consultation on Resource Sharing (Appendix VI: see also report of the Committee on the General Secretariat, page 52).

The work of the Unit was reviewed in five groups and approved by the full Unit Committee, which submits the following information and recommendations to the Central Committee.

## **II. Sub-unit on Education**

The Unit Committee received a review of the work of the Sub-unit as set out in the activities report. In the light of the discussions the following comments and recommendations are brought to the Central Committee:

### *1. Ecumenical learning for Justice, Peace and the Integrity of Creation*

The Unit Committee reaffirmed the importance of educational strategies (including procedures and resources) in carrying out the programme on Justice, Peace and the Integrity of Creation (JPIC). In promoting this educational process the Sub-unit on Education works jointly with the Commission on the Churches’ Participation in Development (CCPD). A major thrust of this joint programme is to ensure that learning for justice, peace and the integrity of creation is better integrated into the formal and non-formal educational programmes of the churches.

In relation to the JPIC process the Committee recommended that the Central Committee:

- a) encourage member churches who have not yet initiated educational strategies to do so;



- b) encourage all member churches to work ecumenically with other churches in developing such educational strategies; and
- c) encourage all member churches as well as the WCC staff to make personnel and other resources from one part of the world available to other parts of the world in the development of educational strategies.

The Central Committee **accepted** these recommendations.

## *2. Learning in a world of many faiths, cultures and ideologies — a Christian response (INTERLINK)*

In 1984 the Central Committee recommended that a three-year project on this theme should be set up and this was done in September 1985. Much valuable work has been done which is appreciated by many churches and educational groups. In order to bring the work to a satisfactory and productive conclusion, however, it seems necessary:

- a) to publish a final issue of the magazine “Interlink”;
- b) to produce a popular style book on the issues;
- c) to prepare a theological reflection examining Christian involvement with education and with other faiths.

In order to help these things to happen the Unit Committee recommended to the Central Committee that the project be extended for one year, i.e. until August 1989. Financial support for the additional year is secured.

The Central Committee **accepted** this recommendation.

## *3. Persons with disabilities*

The Unit Committee drew the attention of the Central Committee to the report concerning the church and persons with disabilities. The Central Committee at its meeting in July 1985 recommended that a three-year consultancy be set up to take up these concerns. Since the inception of the consultancy much time has been spent in developing networks and holding consultations.

There is now a need to review the issues which have come out of these consultations and to make sure that they are taken up into the next Assembly.

The Unit Committee therefore recommended to the Central Committee that the consultancy on “The Church and Persons with Disabilities” should continue at least until the Seventh Assembly. It notes that finances from two donor agencies are secured, but regrets that the member churches have not yet contributed funds to this vital area of work.

Bishop Jesudasan noted that consultations had been held in Africa, Latin America and the Pacific but not in Asia. He requested that something be organized in Asia, especially India, as this would help the work being done among the disabled in the region. Dr Tolen said that the request would be noted and followed up.

The Central Committee **accepted** this recommendation.

### **III. Sub-unit on Renewal and Congregational Life (RCL)**

The Unit Committee discussed the ongoing activities as well as new emphases and priorities as described in the activities report, and expressed full support for the new emphases and priorities for the coming years.

The Unit Committee drew the attention of the Central Committee to two particular areas of work:

#### *1. The programme on lay centres*

A re-evaluation of their activities has been requested as related to the local church, to the cultural environment and to ecumenical commitment.

#### *2. The short-term project on "Local Congregations and Ecumenical Life"* which includes the following:

- a) ministries of laity in the renewal process;
- b) unity in diversity at the local level;
- c) relating church activities to the society at large, especially on the issue of justice, peace and the integrity of creation;
- d) linking the parochial vision of ecumenism to the global understanding.

The attention of the Central Committee is drawn to the fact that in this project the responsibility of the local church must not be by-passed. Consideration must be given to proselytism as a destructive factor with regard to the local church activities. The role of missionaries should be to reinforce the building up of the local community.

The Central Committee **took note** of these items for information.

#### *3. Seventh Assembly*

Appreciation was expressed for the proposal made by the Assembly Planning Committee (APC) concerning the theme for the next Assembly which undergirds the main concerns of the Sub-unit as of the rest of the Unit, especially in the field of worship and spirituality.



With reference to the APC report concerning the worship material for the Seventh Assembly, the Unit Committee recommended that the RCL Worship Resource Centre in Geneva be supported financially within the budget already approved for the Seventh Assembly.

The General Secretary pointed out that the Central Committee had already agreed that all Assembly-related matters should be passed to the APC. The Worship Resource Centre of the Sub-unit on Renewal and Congregational Life should clearly be used as an instrument for worship in the Assembly and the churches should also be urged to contribute resources. The Central Committee **agreed** to a revised wording as follows:

that the Worship Resource Centre of the Sub-unit on Renewal and Congregational Life in Geneva collaborate very closely with the Assembly Worship Committee, and that whatever financial consequences may come out of that collaboration be considered by the Assembly Planning Committee.

#### *4. Spirituality for our times*

The attention of the Central Committee was drawn to the recommendation which it accepted in 1987 concerning the studies of the issue of "Spirituality for Our Times". The Unit Committee recommended:

- a) that all such studies be completed by December 1988 so that the Advisory Group of RCL may examine them at its meeting early in 1989, together with each of the renewal studies and visitations which have been undertaken since RCL was set up in 1975;
- b) that an intensive process of corporate reflection be undertaken and that both the preparation for and the programme of the next Assembly should be informed and nourished by the results of this exploration;
- c) that the overall evaluation on "Spirituality for Our Times" be published as background material for the pre-Assembly reflection.

The Central Committee **accepted** these recommendations.

#### *5. Ecumenical Prayer Cycle*

In view of the recommendation of the APC (see page 66) that the Assembly preparation should be linked with the new Ecumenical Prayer Cycle (EPC) the Unit Committee recommended:

That the Central Committee encourage the wide use of the new Ecumenical Prayer Cycle (scheduled for publication for Advent 1988), recom-

mending its translation into as many languages as possible. We further encourage the local churches and NCCs to adapt the material for various usages.

The Central Committee **accepted** this recommendation.

#### **IV. Programme on Theological Education (PTE)**

This Programme exists in order to enable the churches in all regions of the world to develop ministerial formation for a relevant ministry and to bring ecumenical perspectives into that formation.

The Unit Committee discussed the relevant pages of the activities report and in the light of those discussions brought the following observations and recommendations to the Central Committee:

1. The Unit Committee notes and approves the formation of a World Conference of Associations for Theological Education (WOCATE) undertaking a coordinating function previously undertaken by PTE. This has no budgetary implications for WCC funds.
2. The Unit Committee welcomes the proposals being made by the Finance Committee for extra financial assistance to the “Young Women Doing Theology” project within the 1988 budget.
3. The Unit Committee commends the PTE proposal to encourage theological schools with which it is in contact to explore biblically and theologically the Canberra theme.
4. The Unit Committee endorses proposals to secure internships for North America (1989-90) and Eastern Europe (1990-91) to work with theological students as a means of securing better regional spread in the work of PTE. (The major funding will come from sponsoring churches with some minimum expenditure contained within PTE’s existing budget.)
5. The Unit Committee notes that the African churches at their Ghana conference 1986 took steps towards the establishment of an Africa ministerial formation fund to foster self-reliance and contextuality in ministerial training. Whilst noting that the full documentation on such a fund has yet to arrive from Africa the Unit Committee gives *in principle* support to this venture which parallels earlier initiatives for Asia, the Pacific and Latin America and commends the approach to the member churches and other partnership bodies.
6. The Unit Committee commends to the Central Committee and the churches the study on “Spiritual Formation in Theological Education” and



notes the need for the basic document to be available in languages other than English.

The Unit Committee further recommends to the Central Committee that encouragement should be given to the Sub-unit to enter into dialogue with local publishing agencies and regional associations of theological schools to secure that end.

7. The Unit Committee endorses the holding of a first phase consultation on “Spiritual formation” in Indonesia in 1989.

The Central Committee **noted** these observations and recommendations.

## **V. Sub-unit on Women in Church and Society**

The discussion on the work of this Sub-unit was based on the activities report and on a paper and brochure on the Ecumenical Decade — Churches in Solidarity with Women.

### *1. Brochure on the Ecumenical Decade — Churches in Solidarity with Women*

This is the official brochure of the Decade and contains the stated aims of the Decade. It has already been translated into a number of different languages and distributed widely. It is not a definitive document and can be altered to meet local situations, but it is intended to form a useful basis for discussion. It has already proved useful in a number of countries and has helped women and men confronted with structures oppressive to women. It has also proved valuable in conscientizing women and men in the churches.

In view of this, the Unit Committee recommended that the Central Committee call on all the member churches of the WCC to:

- a) make the brochure known;
- b) arrange for it to be translated where this has not happened already;
- c) adapt the brochure according to their own particular situation.

The Central Committee **accepted** this recommendation.

### *2. The Ecumenical Decade — Churches in Solidarity with Women*

Consideration was given to the background paper setting out the purpose and progress of the Decade. The Unit Committee submitted to the Central Committee the following revised recommendations:

The Unit Committee recommended that the Central Committee:

- a) *confirm* the direction and development of the Ecumenical Decade — Churches in Solidarity with Women as outlined in the background paper and encourage member churches to initiate programmes and to participate actively in carrying out the objectives of the Ecumenical Decade;
- b) *welcome* the action of the Executive Committee to establish an Ecumenical Decade Fund for Churches in Solidarity with Women (March 1988);
- c) *encourage* the member churches to make known to the WCC Sub-unit on Women in Church and Society the decisions taken, the programmes initiated, the progress made, etc. in order to make possible a further report to the Central Committee when it meets in Moscow in 1989.

Fr Tsetsis stated his concern that, although the motivation behind the Decade and its general directions were acceptable and had been agreed to by Central Committee, other issues that were not widely acceptable were taking too much prominence. The question of language, and in particular, certain English language-related problems were in danger of becoming a theological problem. He urged that the Decade not become a period of disintegration for the WCC.

Mr Lodberg responded that in Denmark this programme was seen as a challenge and means of enrichment, giving new impetus to theological discussion among the churches in his country. Ms Zumach reminded the Central Committee that the programme on the “Community of Women and Men in the Church” was established at the 1975 Assembly in Nairobi, and that the Ecumenical Decade was an intensification and development of that programme. The voices of women must be heard so that their participation and view of the gospel and the faith can be included. She saw this as an enrichment rather than as a division within the ecumenical community.

Fr Borovoy affirmed the principle that the WCC should not legislate for the churches, and that on this basis no recommendation of the Central Committee was obligatory for the churches which have their own theological, ecclesiological and biblical convictions. But to prevent the WCC from a real crisis he felt that a serious discussion or a special study on the matter of theological language must take place apart from sessions of the Central or Executive Committees. For the Orthodox it was not just a question of increased participation of women in the churches; it was a much deeper question related to the basic foundation of Orthodox biblical evangelical belief transmitted from the apostles and this cannot be changed lightly.

Archbishop Kirill shared the concern of Fr Tsetsis, and noted in response to Ms Zumach that the changes related to the Ecumenical Decade could bring positive processes to bear in some of the churches. He asked what was



intended by a programme whose aim was to promote community of men and women in society but which by the method of its implementation was a cause of new divisions within the churches? Was this a sign that we are a very imperfect community?

Mr Faa'alo expressed appreciation of the efforts of the WCC to involve women, but pointed out that it was perhaps due to the failure of the churches to live according to the gospel that we were now facing the problem of fair representation of women and youth. Our churches must learn to live the gospel with one another as men and women in Christ rather than put emphasis on our traditional inheritance.

Metropolitan Chrysostomos of Peristerion agreed with Fr Tsetsis and urged far deeper consideration of such a significant matter. The distinction made between God the Father and God the Mother is one made by the Gnostics in the fourth century. Until now we have had the common language of the Bible, but he was distressed to find how little understanding Protestants have of the Patristic language and feared they were trying to destroy it. He urged that the question of theological vocabulary be examined separately by the next Assembly.

The Central Committee **accepted** the above recommendations, with the following additional point to be inserted as a new point (b):

The Central Committee requests the opening of a theological study on the question of theological language.

Dr Tolen expressed appreciation for the interest of Central Committee in the Ecumenical Decade and noted the concerns mentioned in the discussion.

### *3. Women directors*

The Unit Committee drew attention to the fact that since the Vancouver Assembly all women directors in the WCC have been from the Northern hemisphere. The Committee therefore recommended to the Central Committee that consideration be given to appointing women directors from the two-thirds world and that further efforts be made to increase the number of women directors on the WCC staff.

Dr Sowunmi asked that in future more care be taken of the wording: Nigeria is in the Northern hemisphere but is not considered part of the "North"; the term "two-thirds world" is not appreciated and should be replaced.

Ms Petrova asked that attention be given also to recruiting more Orthodox women and proposed adding the phrase "as well as Orthodox women". This was agreed.

The Central Committee **accepted** this recommendation as amended.

#### *4. Women and rural development*

The Unit Committee drew attention to the evaluation and the work of the programme as set out in the activities report, and recommended to the Central Committee:

- a) that the work of the Programme on Women and Rural Development be continued, particularly with regard to its empowerment of women, in the following priority areas:
  - emphasis on awareness-building, networking, and purposeful exchange/exposure programme, especially among women of the southern hemisphere;
  - participatory research;
  - feasibility studies before initiating projects;
  - skills training e.g. leadership, communication, social analysis, alternative skills e.g. technical and mechanical skills;
  - development and distribution of awareness-raising resource material, and their translation into local language;
- b) where most needed, the WCC should set up consultancy services of women with specific skills to assist local women in identifying their needs, help in initial implementation of the project, and monitor its progress; such persons with expertise should be drawn from the region or country and serve on short term or ad hoc basis.

The Central Committee **accepted** these recommendations.

### **VI. Sub-unit on Youth**

The Unit Committee discussed the activities during the past year and reaffirmed the goal of rebuilding the global youth movement. Attention was also given to the report of the El Escorial consultation on Resource Sharing, the plans for the Seventh Assembly and the JPIC convocation.

In the light of these discussions the Unit Committee submitted the following recommendations to Central Committee:

#### *1. El Escorial consultation on Resource Sharing*

- a) The Unit Committee was encouraged by the signs of hope held out by the El Escorial consultation on Resource Sharing. Such sharing boldly affirms the ecumenical commitment to the idea of the church as the whole people of God. It reiterated that the “Guidelines for Sharing” and the recommendations on women and youth be received together and acted upon (see Report of the Committee on the General Secretariat, pages 52-53).



- b) In the spirit of the El Escorial commitment to the fuller participation of women and youth, the Committee affirmed the inclusion of youth advisers at this Central Committee meeting, as their presence had allowed a wider participation of young people than would otherwise have been possible. This participation should not only continue but be applied at other levels.

## *2. Seventh Assembly*

In the planning process of the Seventh Assembly, the Unit Committee recommends that the El Escorial call to fuller participation be adhered to and that:

- 20% of participants be youth and a minimum of 40% be women with the maintenance of 50% as goal;
- all bodies elected at the Assembly include 20% youth and 50% women;
- the Canberra Assembly be the first WCC Assembly to elect a young person as one of its seven Presidents.

The Central Committee **agreed** that “recommend” be replaced by “express the desire” (see also pages 75ff., report on the Seventh Assembly).

Archbishop Habgood raised the question of the function of the Presidents of the WCC. He felt that the purpose is to bring persons with long and broad experience of the WCC into positions of prominence, from where they can, on a worldwide basis, represent the whole work of the Council and bring mature wisdom to such representation. He valued the contribution of young people and was anxious to encourage it, but felt there were better ways for them to fulfill this function than through the position of president.

Mr Arnold felt that the work of the Sub-unit on Youth should be reinforced through a closer relationship between the WCC and the various international ecumenical youth organizations. As one who had come into the ecumenical movement through youth work, he saw the urgency of presenting the WCC in such a way that young people really want to become involved; appointing a young person as a president would not necessarily help to achieve this.

Mr Sabug was convinced that young people do have contributions to make and did not agree that they lacked sufficient maturity. He urged that the WCC take a lead here. Dr Post testified that his church had experienced an outstanding period of leadership under the chairmanship of a young person.

Metropolitan Chrysostomos of Peristerion said that it was important for the Orthodox that the members of Central Committee and the Presidents are church leaders, and asked that the paragraph be deleted.

Ms Abayasekera said she had learned a great deal from her experience with the World Council and been challenged to unlearn certain things that she had

taken for granted; she had also learned how to make her participation in the church more meaningful to the women she represents, and urged that all be open to learn from each other.

### *3. Participation of young people*

In many situations, young people inspired by a biblical vision of a better future are working in movements outside the churches. In other contexts, youth movements in the churches are excluded from decision-making and leadership, although they represent a very significant part of the life of the local church.

In both cases, new ways must be found to bring the challenging, renewing and strengthening inspiration of the youth movements into all levels of our churches recognizing the presence and action of the Holy Spirit in the young people's faith and works.

Convinced that it is through enabling the participation of young women and men and ecumenical youth leadership development that the ecumenical movement is challenged, revitalized and strengthened, the Unit Committee recommended that the Central Committee:

urge member churches to enable the participation of young women and men for participation in the ecumenical youth movement in their local situations, in national ecumenical youth councils, in building regional networks and in global solidarity.

The Central Committee **accepted** this recommendation.

### *4. Global ecumenical youth movement*

In the process of rebuilding the global ecumenical youth movement, the Unit Committee affirms the important role of the Youth Sub-unit in facilitating communication between and within different regions of the world.

As the 1987 Central Committee already emphasized, the increase of programme staff from two to three is necessary to develop this vital area of communication. The Unit Committee therefore calls on member churches to recognize this priority also and to increase their designated donations to the Youth Sub-unit so as to allow the early implementation of this plan.

The Committee further urges member churches and ecumenical bodies to enable young people to participate in the process of the global youth gathering, which is one expression of the process of renewal and strengthening of the ecumenical movement by:



- a) supporting and encouraging local and regional plans and programmes that are part of the Global Youth Gathering process;
- b) participating actively in funding the Global Youth Gathering.

The Central Committee **took note** of these points.

\* \* \*

Ms Westphal noted that the concerns of Unit III are as theological as those of other units, and requested that at the next meeting the programmes and plans of Unit III be presented at an earlier point in the programme. The General Secretary said that all reports were of equal importance, and that efforts were made to vary the order in which they were presented to the Central Committee.

## STAFFING

### I. REAPPOINTMENT OF THE GENERAL SECRETARY

In a closed session, the Moderator presented the following recommendation on behalf of the Executive Committee:

that the Central Committee reappoint the present General Secretary until the end of the year in which he reaches retirement age.

After an intensive debate about the proper procedures, the Central Committee **agreed** to this recommendation. Dr Castro is thus reappointed until 31 December 1992.

In another closed session, Dr Talbot presented the recommendations of the Executive Committee, acting as the Staffing Committee of the Central Committee, on appointments and contract extensions.

Archbishop Keshishian reiterated the need for members of Central Committee to have more information in advance about those proposed for staff appointment, otherwise he felt it was not possible to vote responsibly. Mr Lodberg asked that more details be provided about the work each candidate was expected to do.

### II. APPOINTMENTS AND CONTRACT EXTENSIONS

The Central Committee **authorized** the General Secretary to proceed with the following appointments and contract extensions of sub-unit directors, to be binding only as from the actual signing by both parties of the corresponding contracts or contract extensions.

## **Appointments**

### Unit I

#### *Church and Society*

Rev. Wesley Granberg-Michaelson (USA, Reformed Church in America) as Director for four years from an agreed date

#### *Commission on World Mission and Evangelism*

Rev. Dr Christopher Duraisingh (India, Church of South India) as Director for four years from an agreed date

### Unit II

#### *Christian Medical Commission*

Rev. Dr Dan Kaseje (Kenya, Church of the Province of Kenya (Anglican)) as Director for four years from an agreed date

## **Contract extensions**

All the contract extensions listed below are for three years unless otherwise stated:

### General Secretariat

#### *Office for Income Coordination and Development*

Ms Midge Béguin-Austin (USA, Disciples of Christ), as Director, from 16 August 1989 (will complete 12 years' service)

#### *US Office*

Rev. Joan Campbell (USA, Disciples of Christ), as Director, from 1 October 1989 (will complete 7 years' service)



## Unit I

### *Dialogue with People of Living Faiths*

Rev. Dr Wesley Ariarajah (Sri Lanka, Methodist Church), as Director, from 1 January 1990 (will complete 12 years' service)

## Unit II

### *Commission on Inter-Church Aid, Refugee and World Service*

Dr Klaus Poser (FRG, EKiD (United)), as Director, from 20 January 1990 (will complete 7 years' service)

## Unit III

### *Education*

Rev. Clifford Payne (Trinidad and Tobago, Church of God (Anderson, Ind.)), as Director, from 7 October 1989 (will complete 7 years' service)

### *Programme on Theological Education*

Rev. Dr Samuel Amirtham (India, Church of South India), as Director, for three months from 1 April 1990 (will complete 10 years 3 months' service)

## III. INFORMATION

### **A. Appointments by postal vote of Central Committee**

#### General Secretariat

##### *Office of the General Secretary*

Ms Mercy Oduyoye (Ghana, Methodist Church in Nigeria), as Deputy General Secretary/Staff Moderator of Unit III, on 1 September 1987

##### *Commission on the Churches' Participation in Development*

Rev. Oh Jae Shik (South Korea, Presbyterian Church in the Republic of Korea (PROK)), as Director, for four years from an agreed date

## *Programme to Combat Racism*

Rev. Barney Pityana (South Africa, Church of the Province of South Africa (Anglican)), as Director, for four years from 1 May 1988

## **B. Appointments**

The Central Committee **noted** the following information about the appointments and contract extensions made by the Officers (December 1987) and by the Executive Committee at their meetings in Atlanta, Georgia, USA (September 1987), Istanbul, Turkey (March 1988) and Loccum, FRG (August 1988):

### General Secretariat

#### *Office of the General Secretary*

Rev. William Perkins (USA, Episcopal Church (Anglican)), formerly Assistant to the General Secretary, as Executive Secretary for Assembly Administration, from 1 February 1988 (September 1987) (transfer)

Ms Jean Stromberg (USA, American Baptist Church), formerly Secretary for Publications, Unit I/CWME, as Assistant to the General Secretary, from 1 February 1988 (September 1987) (transfer)

#### *Department of Communication*

Ms Eeva Kempfi (Finland, Evangelical Lutheran Church of Finland), as Senior Press Officer for four years from an agreed date (September 1987)

Ms Maria del Carmen Andreu (Bolivia, Roman Catholic Church), as Spanish Translator (non-programme), for four years from 1 June 1988 (March 1988)

Dr Rudolf Herrmann (Switzerland, Swiss Protestant Church Federation), as German Translator (part-time) (non-programme) for four years from an agreed date (August 1988)

#### *Finance*

Ms Yvonne Fernandes (India, Roman Catholic Church), as Finance Officer, Units I and III (non-programme), for four years from an agreed date (Officers, July 1987)



### *Central Services*

Mr Ermanno Vecchi (Italy, Roman Catholic Church), as Business Manager (non-programme), for four years from 1 September 1987 (Officers, July 1987)

### Unit I

#### *Church and Society*

Ms Freda Rajotte (Canada, United Church of Canada), as Programme Secretary, for four years from 1 September 1987 (Officers, July 1987)

### Unit II

#### *Commission on Inter-Church Aid, Refugee and World Service*

Rev. Richard Murigande (Burundi, Methodist Church in Burundi), formerly Secretary for African Refugees, as Secretary for Africa, from 1 March 1988 (Officers, December 1987) (transfer)

Rev. Myra Blyth (UK, Baptist Union of Great Britain), as Secretary for Europe for four years from 1 March 1988 (Officers, December 1987)

Mr Matthew Stevenson (UK, United Reformed Church), as Secretary for Finance (non-programme), for four years from an agreed date (March 1988)

Ms Imalia Komalo (Indonesia, Presbyterian (GPIB)), as Refugee Resettlement Officer (non-programme), for four years from an agreed date (March 1988)

Ms Brenda Fitzpatrick (Australia, Uniting Church of Australia (in process)), as Communications Coordinator, for four years from an agreed date (August 1988)

Mr Abel Jeru Mbilinyi (Tanzania, Evangelical Lutheran Church in Tanzania), as Secretary for African Refugees, for four years from 1 January 1989 (August 1988)

#### *Commission of the Churches on International Affairs*

Ms Victoria Berry (Canada, United Church of Canada), as Executive Secretary, for four years from an agreed date (September 1987)

Rev. Clement Janda (Sudan, Episcopal Church of Sudan), as Executive Secretary for four years from an agreed date (September 1987)

### *Programme to Combat Racism*

Rev. Robert Scott (New Zealand, Anglican), as Programme Secretary, for four years from an agreed date (March 1988)

## Unit III

### *Education*

Rev. Gerard Fanchette (Mauritius, Roman Catholic Church), as Secretary for Adult Basic Education, for four years from an agreed date (September 1987)

Rev. Dr Jorge Maldonado (Ecuador, Covenant Church of Ecuador), as Secretary for Family Education, for four years from an agreed date (August 1988)

### *Programme on Theological Education*

Rev. Ofelia Ortega-Montoya (Cuba, Presbyterian Reformed Church in Cuba), at present Lecturer, Ecumenical Institute, Bossey, be transferred to the position of Associate Director from an agreed date (September 1987) (transfer)

### *Youth*

Ms Seong Foon Chan (Malaysia, Methodist Church in Malaysia), as Associate Director, for four years from an agreed date (September 1987)

## **C. Contract extensions**

All contract extensions listed below are for three years unless otherwise stated:

### General Secretariat

#### *Ecumenical Institute, Bossey*

Dr Cyris Moon (South Korea, Presbyterian Church of Korea), as Lecturer, from 31 August 1989 (will complete 7 years' service) (August 1988)



### *Department of Communication*

Ms Monique McClellan (USA, Presbyterian Church (USA)), as Press Officer and Audio Producer (non-programme), for 18 months from 1 March 1990 (will complete 10 years 6 months' service) (August 1988)

Ms Lise Marquot (Switzerland, Reformed Church of France), as French Translator (non-programme), from 14 October 1989 (will complete 7 years' service) (August 1988)

### *Office for Resource Sharing*

Mr Huibert van Beek (Netherlands, Swiss Protestant Church Federation), as Secretary for Ecumenical Sharing of Resources, from 1 September 1989 (will complete 14 years' service) (August 1988)

### *U.S. Office*

Ms Andrea Rivero-Cano (USA, United Church of Christ), as Communications Resource Officer (US Office), from 1 October 1988 (will complete 7 years' service) (September 1987)

## Unit I

### *Commission on World Mission and Evangelism*

Canon Kenith David (South Africa, Church of England (Anglican)), as Coordinator, Urban Rural Mission, from 1 June 1989 (will complete 9 years' service) (March 1988)

Ms Nicole Fischer (Switzerland, Swiss Protestant Church Federation), as Secretary for Relationships in Mission, from 1 April 1989 (will complete 7 years' service) (September 1987)

## Unit II

### *Commission on Inter-Church Aid, Refugee and World Service*

Dr Elizabeth Ferris-Childers (USA, Society of Friends General Conference), as Study and Interpretation Secretary, Refugee Service, from 1 June 1989 (will complete 7 years' service) (March 1988)

Dr Nico Keulemans (Netherlands, Netherlands Reformed Church), as Emergency and Rehabilitation Officer, from 16 October 1988 (will complete 9 years' service) (September 1987)

Mr Lalashowi Swai (Tanzania, Evangelical Lutheran Church in Tanzania), as Programme Secretary for Africa, from 1 March 1989 (will complete 12 years' service) (September 1987)

Ms Mercedes Saitzew (Austria, Roman Catholic Church), as Refugee Resettlement Officer, for one year from 1 September 1987 (will retire after 36 years' service) (September 1987)

Mr Samuel Isaac (India, Church of South India), as Secretary for Ecumenical Sharing of Personnel, from 15 December 1989 (will complete 12 years' service) (August 1988)

Rev. Aldo Comba (Italy, Waldensian Church), at present Associate Director, ECLOF, for seven months from 1 June to 31 December 1989 (will retire after 4 years 4 months' service) (August 1988)

#### *Commission on the Churches' Participation in Development*

Dr Levi Oracion (Philippines, United Church of Christ), as Executive Secretary for Theological Studies, from 25 November 1989 (will complete 7 years' service) (August 1988)

#### *Programme to Combat Racism*

Dr Jean Sindab (USA, Progressive National Baptist Convention Inc.), as Programme Secretary, for one year from 1 July 1989 (will complete the normal length of service of 4 years for a first appointment) (March 1988)

Dr James Mutambirwa (Zimbabwe, Church of the Province of Central Africa (Anglican)), as Programme Secretary, from 1 September 1989 (will complete 7 years' service) (August 1988)

#### *Unit II Staff*

Rev. Charles Harper (USA, Presbyterian Church (USA)), as Secretary, Human Rights Resources Office for Latin America, from 1 January 1990 subject to the decision on the mandate by Central Committee (August 1988)



## Unit III

### *Education*

Rev. David Philpot (UK, Church of Scotland), as Secretary for Scholarships, for four and a half years until retirement from 1 May 1990 (will complete 13 years'six months' service) (August 1988)

Rev. Carlos Sintado (Argentina, Evangelical Methodist Church of Argentina), as Secretary for Development Education, for one year and six months from 1 January 1990 (will complete 10 years 6 months' service) (August 1988)

### *Programme on Theological Education*

Rev. Ofelia Ortega-Montoya (Cuba, Presbyterian Reformed Church in Cuba), as Associate Director, from 1 September 1989 (will complete 7 years' service) (August 1988)

### *Youth*

Ms Nirmala Fenn (India, Church of North India), as Associate Director, for one month until 31 October 1987 (will complete 6 years and one month's service) (September 1987)

## **D. Consultants**

The Central Committee **noted** that the following consultants had been appointed by the General Secretary since its last meeting in January 1987:

## Unit I

### *Church and Society*

Mr Bernd Schulze (FRG, EKiD (Lutheran)) for four months from 1 September 1987

### *Commission on World Mission and Evangelism*

Rev. Dr Frederick Wilson (USA, Presbyterian Church (USA)) for one year from 1 January 1988

## Unit II

### *Commission on Inter-Church Aid, Refugee and World Service*

Ms Fatina Hamarneh (Jordan, Greek Orthodox Church) from 15 August to 31 December 1988

Mr Francis Kenyoro (Kenya, Lutheran) in ECLOF for one year from an agreed date

### *Commission of the Churches on International Affairs*

Mr Dale Ott (USA, Church of the Brethren) for six months from 1 June 1987

Rev. Frans Bouwen (Netherlands, Netherlands Reformed Church) for three months from 1 March 1988

### *Commission on the Churches' Participation in Development*

Ms Lynne Jones (USA, United Methodist Church) for one year from 1 January 1988

### *Christian Medical Commission*

Ms Christel Albert (FRG, EKiD (Lutheran)) for one year from 1 January 1988

### *Justice, Peace and the Integrity of Creation*

Rev. Carol Wickersham (USA, Presbyterian Church (USA)) for one year ten months from 1 September 1988 (seconded by Presbyterian Church, USA)

Mr Nicholas Buttet (Switzerland, Roman Catholic) for two years from 1 June 1988 (Vatican nomination)

## Unit III

### *Women in Church and Society/Programme on Theological Education*

Rev. Yon Sawa (Japan, United Church of Christ in Japan) for one year from 1 January 1988



### *Education*

Prof. Antonio Faundez (Chile, Roman Catholic Church) for six months from 1 July 1987

Dr Wille Riekkinen (Finland, Evangelical Lutheran Church of Finland) for two years from 1 June 1988

Mr Robin Smith (Canada, United Church of Canada) from 1 September 1988 until 28 February 1989

### *Renewal and Congregational Life*

Rev. John Carden (UK, Church of England) for one year four months from 1 March 1987

Rev. Terry McArthur (USA, The United Methodist Church) for two years seven months from 1 September 1988 (seconded by United Methodist Church, USA)

## **E. Departures**

1. The Central Committee **noted** that the following executive staff members had left, or would shortly leave, the service of the World Council of Churches:

### General Secretariat

#### *Ecumenical Institute, Bossey*

Prof. Dr. Adriaan Geense, (Netherlands, Netherlands Reformed Church), Director, on 31 August 1989 (will complete 6 years' service)

Dr Dan-Ilie Ciobotea (Romania, Romanian Orthodox Church (Eastern)), Lecturer, on 15 September 1988 (will complete 7 years 10 months' service)

#### *Personnel Office*

Mr Trevor Davies (United Kingdom, Anglican), Director, on 31 July 1989 (will complete 11 years 6 months' service)

#### *Department of Communication*

Mr Michael Dominguez (USA, Disciples of Christ), Visual Arts Coordinator, on 31 May 1988 (completed 5 years 3 months' service)

Ms Hildegard Benz-Werner (FRG, Roman Catholic Church), Translator (half-time), on 31 October 1987 (completed 6 years 9 months' service)

Mr Daniel Dufour (Uruguay, Roman Catholic Church), Translator, on 31 May 1987 (completed 2 years 2 months' service)

## Unit I

### *Church and Society*

Rev. Dr David Gosling (UK, Church of England (Anglican)), Director, on 30 September 1988 (will complete 4 years 9 months' service)

### *Dialogue with People of Living Faiths*

Dr Stuart Brown (Canada, Anglican Church of Canada), Secretary for Christian/Muslim Relations, on 31 October 1988 (will complete 5 years 1 month's service)

### *Commission on World Mission and Evangelism*

Rev. Dr Eugene Stockwell (USA, United Methodist Church), Director, on 30 June 1989 (will complete 5 years 6 months' service)

## Unit II

### *Commission on Inter-Church Aid, Refugee and World Service*

Ms Thelma Skiller (Australia, Uniting Church in Australia), Secretary for Finance, on 31 December 1987 (completed 5 years 7 months' service)

Ms Katie Keller (USA, Episcopal Church (USA)), Communications Coordinator, on 30 June 1987 (completed 2 years 4 months' service)

Mr Uffe Gjerding (Denmark, Evangelical Lutheran Church of Denmark), Secretary for Europe, on 31 March 1987 (completed 6 years 7 months' service)

Mr André Jacques (France, Reformed Church of France) Secretary for Migration, on 31 August 1988 (will complete 3 years 10 months' service)

Dr Kimpianga Mahaniah (Zaire, Church of Christ in Zaire — Evangelical Community), Secretary for Africa, on 31 August 1987 (completed 6 years' service)



Ms Mercedes Saitzew (Austria, Roman Catholic Church), Refugee Resettlement Officer, on 31 August 1988 (will complete 35 years' service)

Mr Franklin Canelos (Ecuador, Evangelical Lutheran Church in Ecuador), Director, Ecumenical Church Loan Fund, on 31 December 1987 (completed 5 years 2 months' service)

### *Commission on the Churches' Participation in Development*

Dr Daniel Kilem (Cameroon, Presbyterian Church of Cameroon), Secretary, People's Technologies Desk, on 31 October 1987 (completed 6 years' service)

### *Christian Medical Commission*

Dr Eric Ram (India, Church of North India), Director, on 30 June 1988 (completed 9 years' service)

Dr Reginald Amonoo-Lartson (Ghana, Church of the Province of West Africa (Anglican)), Associate Director, on 31 August 1989 (will complete 4 years' service)

## Unit III

### *Education*

Rev. Dr Hans-Ruedi Weber (Switzerland, Swiss Protestant Church Federation), Director, Biblical Studies, on 31 March 1988 (completed 32 years 9 months' service)

### *Programme on Theological Education*

Ms Joann Eakin (USA, Presbyterian Church (USA)), Associate Director, on 31 October 1987 (completed 4 years' service)

### *Youth*

Rev. Fr Heikki Huttunen (Finland, Orthodox Church of Finland (Eastern)), Director, on 28 February 1989 (will complete 3 years 3 months' service)

Ms Nirmala Fenn (India, Church of South India), Associate Director, on 30 November 1987 (completed 6 years 1 month's service)

2. The Central Committee **noted** that the following *consultants* had left, or would shortly leave, the service of the World Council of Churches:

### General Secretariat

#### *Office of the General Secretary*

Rev. Coenraad Boerma (Netherlands, Reformed Churches in the Netherlands), on 31 August 1988 (will complete 6 years' service)

### Unit I

#### *Church and Society*

Mr Bernd Schulze (FRG, EKID (Lutheran)) on 31 December 1987 (completed 1 year 4 months' service)

### Unit II

#### *Commission of the Churches on International Affairs*

Rev. Frans Bouwen (Netherlands, Netherlands Reformed Church) on 31 May 1988 (completed 1 year 2 months' service)

Mr Victor Hsu (Mauritius, Church of Scotland) on 30 June 1987 (completed 9 years 7 months' service)

Mr Dale Ott (USA, Church of the Brethren) on 31 December 1987 (completed 7 months' service)

Ms Marti Zimmerman (USA, United Methodist Church) on 30 April 1987 (completed 1 year 6 months' service)

### Unit III

#### *Education*

Prof. Antonio Faundez (Chile, Roman Catholic Church) on 31 December 1987 (completed 5 years 7 months' service)



### *Renewal and Congregational Life*

Mr John Carden (UK, Church of England (Anglican)) on 30 June 1988 (completed 1 year 3 months' service) (seconded by Church Missionary Society)

## IV. VACANCIES

The Central Committee **noted** the following vacancies:

### General Secretariat

#### *Ecumenical Institute, Bossey*

Director (September 1989)

Lecturer (immediate)

Lecturer (October 1988)

#### *Department of Communication*

Press Officer (English) (July 1989)

Audio Visual Editor (non-programme) (immediate)

#### *Personnel Office*

Director (August 1989)

#### *Finance*

Finance Officer, Unit II (January 1989)

### Unit I

#### *Dialogue with People of Living Faiths*

Secretary for Christian Jewish dialogue (immediate)

Secretary for Christian Muslim dialogue (November 1988)

*Commission on World Mission and Evangelism*

Secretary for Publication (in abeyance until 1989)

Unit II

*Commission on Inter-Church Aid, Refugee and World Service*

Secretary for Migration (September 1988)

Director, ECLOF (January 1990)

Associate Director, ECLOF (September 1990)

*Commission on the Churches' Participation in Development*

Secretary for People's Participation for Development (immediate)

Secretary for Development Training and Advisory Services (immediate)

*Christian Medical Commission*

Associate Director (January 1989)

Unit III

*Youth*

Director (March 1989)

The Central Committee **agreed** to authorize the Executive Committee at its meeting in February 1989 to recommend a candidate for the directorship of the Youth Sub-unit. This would then be submitted to the Central Committee for a postal vote, thus giving the Central Committee an opportunity to be involved in the decision of the Executive Committee on this urgent appointment.

## NOMINATIONS

In a closed session, Dr Talbot presented the recommendations of the Executive Committee, acting as the Nominations Committee of the Central Committee.



## **I. Membership of the Executive Committee**

Mr Harry Ashmall (Church of Scotland) having resigned, the Executive Committee recommended that Mr John Briggs, Baptist Union of Great Britain and Ireland, be appointed in his place. It was noted that the vacancy should in principle be filled by a lay person from the Reformed tradition. Mr Mooi pointed out that Mr Briggs was not from the Reformed tradition and proposed Rev. Marja van der Veen-Schenkeveld, Reformed Churches in the Netherlands. The Central Committee voted to elect Mr Briggs as a member of the Executive Committee.

Subject to the above change, the Executive Committee recommended, and the Central Committee **agreed**, to reappoint the existing members of the Executive Committee.

## **II. Membership of commissions and working groups**

Owing to resignation or inability to participate in the work of their commission or working group, a number of persons needed to be replaced. Dr Talbot presented the list of persons nominated to fill the vacancies. The Central Committee **approved** the list as presented.\*

## **III. Membership of the Assembly Planning Committee (APC)**

The Executive Committee recommended, and the Central Committee **agreed**, that Rev. Manasa Lasaro, General Secretary of the Methodist Church of Fiji, be appointed to the APC in place of Rev. Albert Burua, United Church in Papua New Guinea and the Solomon Islands, who has been unable to attend the meetings held so far.

# **REPORT OF THE FINANCE COMMITTEE**

## **I. Introductory report of the Finance Committee moderator**

Dr McCloud, moderator of the Finance Committee, presented the following preliminary report, informing members of the Central Committee of the main results of the 1987 outcome, sharing several reflections regarding our present and future situation as it affects the planning of our activities and the

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\* The list of membership of WCC sub-unit commissions and working groups is available on request.

establishment of the WCC budget for 1989, and finally recalling the actions and areas of concern of the Executive Committee in the field of finance since the last meeting of the Central Committee.

The decline in the value of the US dollar, which was such an important factor in the 1986 results, continued to influence the position in 1987. It reached a low point of Sfr.1.28 at 31 December, a fall of 21% in one year. Warned of the problems the Council was facing, the Central Committee at its last meeting imposed a 95% spending level on the 1987 budget, which the Executive Committee was unable to remove in its September meeting. Sub-unit directors made determined efforts to reduce their expenses, and with few exceptions succeeded in keeping their costs within budget. Donors responded well, although declining interest rates and lower undesignated income meant that total income was down. The Central Committee will be interested to note that giving to the Council in original donor currencies has increased an average 8.5% per year in the 1986-87 period.

During 1987 non-financial contributions, such as hospitality, personnel, support of the external travel of others, and sharing of information, were received from many member churches. Such contributions enrich the overall quality of the ecumenical fellowship. In its September 1987 meeting, the Executive Committee received a report on the four-year study of other contributions as part of its reflection on minimum tangible signs of membership as requested by the Sixth Assembly. These elements have been taken into account in the Executive Committee document referred to the Committee on the General Secretariat at this meeting of the Central Committee.

But in spite of the efforts made, the WCC, for the first time in many years, experienced a decline in the value of its funds, due to shortfalls in restricted and unrestricted income.

While the drop of the US dollar started in 1985, the resulting effect on WCC receipts was only felt as from 1987 because it had been possible to sell dollars forward through 1986. If one includes the gains made by these forward sales in the income received (as if the dollar had not dropped), the 1987 receipts were down Sfr.1.8 million, or 4.9% less than in 1986.

The Executive Committee took action to limit 1988 expenditures to 95% of the approved budget as had been done in 1987. In spite of the strengthening of the dollar in recent months, the WCC will incur a shortfall for the second year in a row. The estimated actual expenses for 1988 will total approximately 1% less than in 1987. The total shortfall for 1988 will be around Sfr.3.2 million.



During the period 1987-88, the loss on exchange of dollars received from the US churches alone will have been over Sfr.3.35 million, despite the increase in original currency giving by these churches. This indicates that the decline in income received from 1986 to 1988 is wholly due to the drop of the dollar and other related currencies.

At its last meeting in Istanbul, the Executive Committee and the staff were informed that the financial situation of the Council would not sustain the present level of activity in the years prior to the next Assembly. The Finance Sub-committee had asked staff to prepare a financial projection through the Seventh Assembly. The question was really how long the WCC can continue to draw on its fund balances before it faces a financial crisis and what the situation will be at the time of the Assembly.

The 1989 budget must therefore be seen in light of responses to these questions. Let me at this time indicate to the Central Committee that while the fund balances of the Council appear to be sufficient to cover the period up to the next Assembly, they will have dropped to a very low level and leave the Council fragile and unacceptably exposed to any other financial storm in the future. Such a situation would not be unlike the one prevailing at the time of the Nairobi Assembly.

In order to reduce this exposure we must not delay in taking measures that will alter the way in which we function and our methods of operation so as to provide for an organization that is sustainable within the available resources (staff, programmes and finance). We welcome the attention that the staff has begun to give to this issue and hope that the Central Committee will give strong support to the General Secretary in his efforts.

The dilemma facing the Finance Committee is the limited size of the undesignated funds available and the large needs of some of the sub-units. The policy on the allocation of undesignated income will need to be reviewed.

During this meeting in Hanover, members of the Central Committee will therefore need to exercise considerable restraint and prudence in their planning of the activities of the Council through the next Assembly, especially as they consider the adoption of the 1989 budget.

This is particularly true as the unit committees envisage possible new, experimental short-term programmes that could not otherwise be funded, and that might be considered for an allocation of undesignated interest, available for 1989 at the level of Sfr.235,000. If this amount is not allocated to such initiatives, it will underwrite regularly budgeted activities of existing programmes.

Following on the action taken by the Executive Committee immediately prior to the last meeting of the Central Committee to expand the criteria used for the selection of banks with which the WCC can do business, the Executive Committee reviewed the banking relationships of the Council. On the basis of correspondence with all the banks used by the Council, the Executive Committee agreed that no changes in the WCC's banking relationships were required.

Financial preparations for the Seventh Assembly included the adoption of a preliminary budget and the circulation of askings to the entire membership of the Council in 1987.

At its March meeting, the Executive Committee established an inter-subunit fund for the WCC Ecumenical Decade of the Churches in Solidarity with Women, in which all sub-units can participate, for enabling activities in line with the objectives of the Ecumenical Decade. It allocated \$75,000 to begin implementation of this action.

Since the last meeting of the Central Committee, the addition of an extra wing to the Ecumenical Centre has been completed and the new offices have been occupied for more than a year. The temporary annex has been dismantled and the depreciation of the new wing has started.

While the Finance Committee does not wish to sound unduly alarmed in advising the Central Committee on the WCC financial condition, it believes firmly that WCC programmes, finances, style of work and structure must be seen as an integrated whole. The Central Committee has the opportunity to achieve this objective as it constructs the necessary bridges to the Seventh Assembly and a sound foundation for the WCC beyond that Assembly.

## **II. Report of the Finance Committee**

At a later session, Dr McCloud presented the report of the Finance Committee as follows:

### *1. Appointment of auditors*

The audit committee considered the reappointment of the present auditors of the WCC accounts for 1988, and its comments were shared with the Finance Committee.

The Finance Committee recommends the reappointment of Swirex Ernst and Whinney as auditors for the 1988 accounts of the WCC.

This was **agreed**.



## *2. Swiss state pension scheme for non-residents*

Swiss law requires that all employees in Switzerland contribute to the state pension distributory scheme called AVS. The plan provides for equal payments from both the employee and the employer at the level of 5.05% each of the base salary.

When the employee reaches the age of 65 (62 for women), a pension is served by the state according to the number of years paid in. However, such a pension is only paid if the employee is Swiss or is a foreigner retiring in Switzerland or in his/her home country, provided this country has a social security agreement with Switzerland on payment of pensions.

For other foreigners retiring in their home country, there is no pension payment. In a few cases, the Swiss government reimburses to the employee his/her own contributions plus interest in the form of a one-time capital payment.

The General Secretary has proposed that the WCC envisage a provision for making an amount available to employees who do not qualify either for a pension or a capital payment from the Swiss government when they reach the age of 65 (62 for women).

In further discussions, the Finance Committee has proposed that the amount to be considered should not be the equivalent of the 5.05% employee contribution but reduced to take into account that non-Swiss employed by the Council get a 10% income deductible tax break equivalent to approximately 2% of their basic salary, i.e.  $5 - 2 = 3\%$ .

The cost to the WCC would amount to a total Sfr.67,500 per year. This amount represents 0.35% of total base salaries of the WCC (presently at Sfr.19.6 million per annum).

The Committee considered the proposal to add 0.35% of the base salaries to the salary expense line to be set aside by the WCC in a provision. The Personnel Department would in each case, by specific decision of the General Secretary, make a sum available at the age of 65 (62 for women) to a non-resident employee (or former employee) who at that age does not qualify either for a pension or a capital reimbursement from the Swiss AVS. The sum paid would be the equivalent of 3% of annual salary per full year of service with the Council, plus interest earned during the period the provision for that employee is held by the WCC. Such payment would be made only to the employee or his/her spouse. If none of the two were alive at the age mentioned above, the amount that would have been paid will remain in the fund.

As the number of social security agreements with Switzerland increases, the size of the provision could be reduced. The Finance Committee will therefore review the situation at regular intervals.

The Finance Committee recommends that such a provision be created as from the 1989 budget and that its application come into effect for staff leaving the service of the Council after 1 January 1990.

This was **agreed**.

### *3. Travel expenses of Central Committee members*

At the first meeting of this Central Committee following the Vancouver Assembly, the General Secretary shared a "Statement of Policy on Expenses of Members of WCC Commissions and Working Groups".

On 10 July 1986 the Officers adopted a policy with regard to Executive Committee members' travel that was noted by the Executive Committee in Reykjavik in September 1986; the Executive Committee adopted a similar policy for Commission and Working Group members' travel expenses at its meeting in Atlanta in September 1987. This text expanded and clarified the previous statement of policy, harmonizing it with the one that the Executive had adopted for itself. The Executive Committee requested that the staff develop a similar policy to apply to the Central Committee.

In March 1988, the Executive Committee received the appended proposed policy statement (Appendix IV), and asked that it be presented to the Central Committee for adoption in August 1988. If adopted, this policy would supersede the two other policy statements so that a single policy would be applicable to Central and Executive Committee members, members of all commissions and working groups, as well as participants in consultations, meetings and any other occasions when the WCC is responsible for the cost of their travel.

The Finance Committee recommended the adoption of the proposed policy by the Central Committee.

The Central Committee **accepted** this recommendation.

### *4. 1987 accounts*

The 1987 audited accounts were presented to and reviewed by the Finance Committee. A copy of these accounts is in the hands of Central Committee members.

The Finance Committee recommended that the 1987 accounts be approved by the Central Committee.

This was **agreed**.



### *5. Reflections on the WCC's financial situation through the Seventh Assembly*

The Committee received a background paper responding to the Executive Committee's request for a projection of the WCC's financial situation through the Assembly.

The questions really were whether the Council's fund balances and reserves will cover the present period of operating deficits through 1991 and what the situation of the WCC will be at the time of the next Assembly.

On the basis of the projections presented, it appears the fund balances of the Council are sufficient to cover the period ahead through the Assembly. However the operating balance of the WCC would drop to a very low level and the Council would become fragile and probably unacceptably exposed to any other unanticipated financial storms in the future.

Members of the Committee gave witness to the financial difficulties experienced by the churches both in Europe and in North America and underlined the prudence that is required in projecting any income increases in the future.

The Committee recommended that the Council adopt for itself as a goal to limit its expenses in 1991 to a level that is equivalent to the current income of that year. However, the Committee considers that the steps necessary to reduce the exposure of the WCC in the pre-Assembly period to an acceptable level are not mainly financial. The Finance Committee therefore recommended that the Executive Committee be asked to set up a small group responsible for defining what is needed for the Central Committee immediately after the Assembly to have enough resources available to allow the results of the Assembly to be rapidly implemented.

Ms Japhar asked why measures to limit expenditure should start only in 1991. Dr McCloud explained that this was for two reasons: (1) if the Committee proposed an earlier time, we would run the risk of being considered alarmist and trying to curtail activities through financial proposals; (2) the Committee believes the most responsible way for the Council to operate is on the basis of reoccurring income. He said that part of the difficulties faced by this Central Committee in its attempts to implement some of the actions asked for by the Sixth Assembly was the non-existence of unallocated financial resources that might have been applied to such new initiatives. Attempts were now being made to provide this kind of flexibility for the future Central Committee following the Seventh Assembly.

Mr Faa'alo asked that the proposed small group to be set up by the Executive Committee should report to the next meeting of Central Committee.

The Central Committee **accepted** these recommendations.

## 6. 1988 and 1989 income projections

*1988: Undesignated income* is the most affected by exchange variations on the US dollar. The higher rates at present thus suggest that current year undesignated funds could be up to 5% over 1987 actual undesignated funds received. Much will depend on the year-end rates, however, as many churches pay the bulk of funds in the last quarter of the year. The projected *designated income* for the current year, based on 1987 actual figures and revised income projections for the current year, is expected to be 3.8% over 1987, partially due to the confirmation of a significant grant from Norway.

*1989:* Due to the strengthening of the US dollar, the 1989 budget rate used has been modified to \$1 = Sfr.1.50, with the Canadian dollar rate calculated at the same ratio as at present to the US dollar. 1989 *undesignated income* as projected, however, remains virtually at the 1988 level, since the rates are fairly stable and new churches applying for membership are not from the major donor countries. *Programme contributions* as included in the present budget are up 7% over the 1988 budgeted amount, due to the strengthened currency projections, new grants and bringing into the budget the full costs and income of CMC's publication "Contact" and of CMC work on AIDS.

*Donor trends:* Undesignated funds will continue to be under the greatest pressure since new donors are not likely to be added to this category (other than administrative percentages on Council-wide grants). This raises particular concern for long-term support of Faith and Order, Dialogue, Renewal and Communication, which have less appeal for non-church sources. The Committee noted with concern the increasing restriction on the capacity of many of the large northern churches to maintain the same rates of increase in giving to the Council as has been true in the past. The Office for Income Coordination and Development has received clear indications from virtually all member churches in North America and many in Europe that their own financial situations are not keeping pace with inflation.

## 7. 1989 Budget

The 1989 budget is based on the following assumptions:

### *Income*

- The exchange rates for 1989 have been decided on the basis of the advice of the Investment Advisory Group (IAG). The IAG has agreed that an exchange rate of Sfr.1.50 to 1 US\$ is to be used for the 1989 budget.
- The anticipated giving is assumed to be the same as in 1988, except where pledges have been received that indicate another figure than in 1988.



- In accordance with the practice adopted since 1985, sub-units should not envisage using more than one third of their fund balances available on 1 January 1989 to cover a shortfall in receipts.

### *Expenses*

- The amount calculated for staff salaries is based on all positions fully staffed, and takes into account present salary levels plus step increases over the period plus compensation for inflation granted by the Executive Committee at its last meeting.
- The General Secretary has reviewed the levels of family and education allowances and the cost of that increase (approx. Sfr.155,000) is included in the budget.
- The General Secretary also has proposed to set up a provision to compensate non-resident staff who, on their retirement, will not receive a Swiss state pension because no bilateral agreement exists between Switzerland and their home country. The cost of such a provision is 3.5 per thousand of base salaries or Sfr.67,500, and is included in the proposed budget.
- Overhead charges are those decided for 1989 at the end of last year, and are generally lower than in 1988.
- The cost of meetings, consultations, travel and hospitality, as well as publication and production costs, are estimated on the basis of the sub-unit plans adjusted to take the present financial situation into account.
- Other expenses are at 1988 authorized budget levels, except where actual 1987 and 1988 to date figures show significant variations to budget, in which case the figures have been adjusted.
- Shared services and overhead expenses have been distributed according to the same key as in 1988. While their budgets have not increased, the cost of some shared services to the contributing sub-units has risen in some cases because fund balances of these service departments will be depleted in 1988.

On this basis, the 1989 budget would appear to be acceptable with a total increase of only Sfr.957,000 or approximately 2.3%. However, a major problem area is the *undesignated income required* to balance the budget, Sfr.7,844,792 which is *Sfr.1.3 million more than is available*.

The Committee gave attention to several problem areas in the proposed budget; they are:

- The Bossey Ecumenical Institute anticipates a shortfall of approximately Sfr.126,000 in 1989. It will be able to reduce the shortfall carried

forward from 1986 from Sfr.265,000 to Sfr.100,000 in 1988, because of improved results from the guesthouse, but also because of a vacant faculty position since March. Full staffing in 1989 would, however, again provoke an operating deficit that year. Bossey is asking for an increased allocation of undesignated income from the WCC (Sfr.275,000 instead of Sfr.172,800).

- CWME exceeds the one-third limit for the second year in a row. In 1988, the deficit was resolved by holding staff positions vacant. This situation is a matter of concern for 1989 because of the funding needed for the world conference.
- JPIC's budget is now close to Sfr.1 million. Financial support is clearly insufficient for this level of operating budget at a time when a major drive is being made to raise funds for the convocation in 1990 which itself has drawn little response up to now. If the anticipated shortfall is covered from Unit II funds, then the one-third limit for the Unit as a whole would be exceeded.
- The other sub-units in Unit I are dependent on the allocation of undesignated income. The increases in undesignated income allocations requested by the Unit as a whole represent 20.3% over 1988. The lack of constituency support for Church and Society and Dialogue is a matter of serious concern. Undesignated income support to Church and Society has had to double since 1983 and increase by 250% to Dialogue since 1984. It is questionable whether these sub-units are sustainable in the long-term with the present structures and levels of staffing.
- The US Office budget level rises considerably over 1988 (+24%). This is related to the fact that the 1988 budget was somewhat underestimated, to the increasing work load requested by the Geneva staff (San Antonio CWME conference in 1989), and to the addition of support staff.

Fully aware that the 1989 budget was not acceptable with the projected deficit on undesignated income, the Staff Executive Group (SEG) decided to take patchwork steps for 1989 in order to provide the time necessary for the governing bodies to take appropriate long-term measures as quickly as possible.

In order to rebalance the deficit situation, it was agreed to redistribute a number of cost centres now wholly dependent on undesignated income (UDI) that can legitimately be distributed since they correspond to services benefiting all of the House. The redistribution was made according to the same key as the traditionally distributed service centres.



They are:

Contribution to Assembly reserve	Sfr. 300,000
US Office	432,353
Annual special issue of One World	170,000
Part of publications	684,472

Only that part of Publications that is necessary to “share the suffering” equally is taken into account. It is seen as a stop-gap step and does not prejudice of the outcome of realignment measures that may have to be considered in the near future.

The Finance Committee considered a revised budget that takes these stop-gap measures into account.

The Finance Committee decided to propose that an extra allocation of undesignated income amounting to Sfr.100,000 be made to the Ecumenical Institute in Bossey to help reduce its anticipated deficit in 1989. However the Finance Committee is not proposing a change in the level of annual support to Bossey until after discussion and clarification as to how its programme and funding relate to the whole of WCC. Criteria and procedures for such discussions are referred to hereafter under item 10. In support of this position the Finance Committee was aware of the fact that with all the anticipated staff departures, full staffing at Bossey seems doubtful in 1989.

The Committee then held discussions with representatives of CWME and JPIC. In the case of CWME, the Committee was conscious of this sub-unit’s history in underestimating its income and was informed that the present staff vacancies would not be filled until assurance of sufficient extra income had been received. Under the circumstances it agreed to accept the budget in the present form but requests the Executive Committee to review the situation in February.

In the case of JPIC, the Committee proposes that the shortfall in income be carried by Unit II funds in 1989.

The Finance Committee recommended that this revised budget (see Appendix IV) be accepted by the Central Committee under the following conditions:

- The staff is authorized to operate in 1989 on the basis of the appended budget but all sub-unit and cost centres are only authorized to spend at the level of 95% of their budget.
- The Executive Committee is asked to review this budget in February 1989 and to take whatever steps are then necessary to ensure that that level of spending does not exceed income available at that time.

- The General Secretary is instructed to look at the allocation of undesignated income and at possible alternative ways of operating for the Council in the years up to the Assembly.

Prof. Than asked whether publications could not be produced more cheaply in a country other than Switzerland. Mr Coïdan responded that electronic equipment was being acquired so that more printing could be done locally, but suggested that the question be raised further with the Publications director.

The Central Committee **agreed**, with one abstention.

#### *8. Allocation of undesignated interest*

The 1989 budget, as presented to the Central Committee, includes an allocation of Sfr.127,267 in support of the two-year experimental programme “Young Women Doing Theology”, co-sponsored by PTE and the Sub-unit on Women in Church and Society.

The amount available for 1989 allocation by the Central Committee outside the budget is Sfr.235,000. If this amount is not allocated to such short-term and experimental initiatives, it will underwrite regularly budgeted activities of ongoing programmes.

#### *9. Special funding*

The Finance Committee received a report on special funding, including information on the successful completion of efforts in support of the 1987 *El Escorial world meeting on the Ecumenical Sharing of Resources* (Sfr.506,149 in special income).

Regarding the *CWME world conference* in 1989, Sfr.191,035 is still outstanding towards the Sfr. 1.9 million budget for this event. Financial steps are being taken to limit the possible impact of higher dollar rates on expenses of this conference, which is being held in the USA.

The March 1988 Executive Committee asked that an expense budget be brought to this meeting along with the proposals on venue and date for the 1990 *world convocation on Justice, Peace and the Integrity of Creation*. The Finance Committee reviewed the proposed budget based on estimates for holding the convocation in Seoul, Korea. A copy of this budget, totalling Sfr.1,901,693 is appended in Appendix IV.

In view of the size of the cost of the JPIC convocation, even without a contingency item, the Committee on Finance noted several concerns regarding the funding context which it calls to the attention of the Central Committee, including:



- the absence of a broad and substantial funding base at present for the annual operating costs of the programme;
- the absence of any convocation reserve which would diminish the amount of special funding required;
- the fact that the two WCC programmes with the oldest and strongest financial partnership support (CWME and CICARWS) face seriously tightened financial circumstances, suggests the difficulties these partners may have in increasing support; since JPIC does not have “historic” donors (coming into being only after Vancouver), it may take longer to arrive at the total asking amount or to have a sense of its priority develop in donors;
- the expressed hesitation of member churches in major donor countries that the meeting is “too soon” for them to be ready programmatically and, further, that they cannot keep pace with the financial demands of WCC’s world meetings leading up to the Assembly in addition to the Assembly and the annual programme budget as noted in the reference to donor trends above;
- that some churches understood the meeting would be held “in conjunction with the Assembly” and assumed that the financial implications would be limited to an additional number of days for participants on site at the time of the Assembly, not a full world consultation cost.

The previous level of special funding authorized for the world convocation was Sfr.1.2 million. The Finance Committee recommended to the Central Committee that:

- a) this level be increased to Sfr.1.9 million;
- b) the convocation costs not exceed the amount of resources available; and
- c) in view of the concerns cited above, the Executive Committee monitor the situation and bring a report to the Central Committee for review in 1989.

The Central Committee **agreed**. Dr Bührig expressed disappointment that she had not met with more enthusiasm and support from Central Committee members for the JPIC world convocation, a programme mandated by the last Assembly.

The Sub-committee on Finance of the Executive Committee requested the Office for Income Coordination and Development to provide a summary of member church responses to askings for the *Seventh Assembly* by region and in comparison to Sixth Assembly support. In reviewing this report, the Committee on Finance noted that of the total membership, 130 churches have responded to the 1987 askings and follow-up correspondence, of which 93 have either pledged or paid. The Committee was encouraged by indica-

tions of the greater participation of churches in all regions of the world to date and urges all member churches to respond in support of the Assembly budget and their delegates' participation.

#### *10. Towards guidelines on the allocation of undesignated funds*

Concerns about the increasing limitations on the availability of undesignated funds to the WCC have been expressed both in the preliminary report of the Finance Committee Moderator and earlier in this report of the Committee on Finance.

The Committee studied a document prepared by staff including preliminary criteria to be considered and procedures on how this declining resource might be allocated. It further endorsed the directions of the document and encouraged staff to further develop and test both the criteria and procedures. The Committee hopes that this will help the Council arrive at a simpler and more coherent financial structure at the time of the next Assembly. The Committee recommended that a report be brought to the 1989 meeting of the Central Committee which indicates both the results of this process and refinements in the procedures as developed.

The Central Committee **agreed**.

Dr McCloud concluded the report by saying that the Finance Committee wished to record its profound appreciation to the Finance and OICD staff for the consistently good support provided to the Committee in its work. The Finance Committee also commended the General Secretary for the increasing attention being given to the integral nature of programme, style and finance in the operation of the WCC.

\* \* \*

Mr Thorogood then gave notice of a motion as follows:

That the Finance Committee at its next regular session consider an appeal to member churches to set their budgeted contributions to the Council in Swiss francs.

He felt that we are dealing in an international budget with fluctuating exchange rates and the Council should not be expected to suffer financially from such fluctuations. His church had adopted this policy over the past ten years and asked that consideration be given to it, though he was aware it would not be possible to apply it in every case.

The Central Committee **agreed** that the Finance Committee study this proposal.



## **FUTURE MEETINGS**

The following dates for meetings of the Central Committee (inclusive of date of arrival and departure) were **noted**:

1989	16-27 July	Moscow, USSR
1990	24-31 March	Geneva, Switzerland

It was further noted that meetings prior to the 1990 Central Committee would be as follows:

1990	5-13 March	JPIC world convocation, Seoul, Korea
	18-22 March	Assembly Planning Committee, Geneva, Switzerland
	22-24 March	Executive Committee, Geneva, Switzerland

## **CLOSING ACTIONS**

### **I. Presentation**

At the end of the final session on Saturday 20 August, Bishop Horst Hirschler, of the Evangelical Lutheran Church of Hanover, presented to the World Council of Churches the ecumenical symbol created during the Fortieth Anniversary Worship service in the Marktkirche, which incorporates the themes of the six previous Assemblies. The General Secretary and the Moderator expressed thanks for the warm hospitality experienced during the period of the meetings and for the gift of the symbol which would be a reminder of these days. Bishop Hirschler was asked to convey to his church, its leaders and members the gratitude of the Central Committee and good wishes for God's blessing on its ministry.

### **II. Expressions of thanks**

The Moderator expressed gratitude to all who had been involved in preparations and who had taken care of the smooth running of the meetings, and in particular to the members of the Local Planning Committee represented through:

- Dr Lothar Coenen, of the Hanover Church Office of EKD who carried overall responsibility for the planning and running of the meetings;
- Director Paul Gerhard Jahn, Moderator of the Local Planning Committee together with Landessuperintendent Hartmut Badenhop, Oberlandeskirchenrat Dieter Vismann and Superintendent Walter Wiese;
- Pastor Dr Günther Overlach and his colleagues in the various preparatory working groups and for organizing the “Begleitprogramm”;
- Oberkirchenrat Rolf Koppe and Pastor Peter Kollmar for their work with the press;
- Mr Heinrich Butenschön, who was in charge of room bookings;
- Diakonin Katrina Söderberg and Kirchenamtsrat Manfred Fischer who organized the parish visits;
- the Johanniter-Unfallhilfe which was responsible for transport to and from the airport;
- all those helpers from various church offices and congregations and volunteers who had worked in numerous ways;
- Direktor Praschak and his colleagues in the Congress-Centrum Stadtpark.

The General Secretary then thanked all those who had contributed to the success of the meeting, including:

- all staff and coopted staff;
- those responsible for daily worship, under the leadership of Wesley Ariarajah;
- the musicians who contributed to the worship services — especially Fritz Baltruweit, a pastor from the FRG, and Juan Gattinoni, a pastor from Argentina;
- the team of stewards under the leadership of Heikki Huttunen and Chan Seong Foong and the head steward Theda Minthe;
- Peter Williams and Edwin Hassink, responsible for exhibitions and stage arrangements;
- Lino d’Alessandri and his team for the technical services provided for interpretation;
- Mr Groothoff, the printer, and his team;
- all administrative staff who kept the offices running;
- the translators and interpreters, coordinated by Françoise Ruiz and Joan Reilly;
- the conference secretary, Brigitta Botros;
- the minute writers, Rosemary Green and Shelagh Friedli;
- the documents office managed by Joan Cambitsis and Margrit Christ;
- the typing pool under the leadership of Catherine Inoubli;



- those who served as unit administrative assistants: Shelagh Friedli, Heidi Schweizer, Anneliese Hoppe, Rosemarie Kilchenmann;
- travel secretary Erna Haller;
- finance officers Yvonne Fernandes and Yasmina Gay;
- Libby Visinand for Day-by-day;
- Heather Stunt and Anke Bostelmann of the WCC bookshop;
- Jean Stromberg, overall coordinator.

The Moderator expressed thanks to all staff who would be leaving the service of the World Council of Churches for their dedication to their work and wished them God's blessing in their future work in the service of God and the churches. Dr Held expressed appreciation and thanks also to Ms Ruth Esche for her help as adviser on procedures. He then thanked the General Secretary for his commitment and leadership.

Dr Aaron Tolen thanked the Moderator, Dr Held, and the Vice-Moderator, Dr Sylvia Ross Talbot, for chairing the meeting.

The Moderator adjourned the meeting at 11.30 on 20 August 1988.

### **III. Closing worship**

The closing service of worship took place in the Rundersaal; the meditation was given by Bishop Hempel.

## **Appendix I**

### **PARTICIPANTS**

#### **PRESIDIUM**

##### *Presidents*

Dame R. Nita Barrow, Methodist Church in the Caribbean and the Americas  
Dr Marga Bührig, Swiss Protestant Church Federation  
Metropolitan Dr Paulos Mar Gregorios, Orthodox Syrian Church of the East,  
India  
Bishop Dr Johannes W. Hempel, Federation of the Evangelical Churches in  
the GDR  
Very Rev. Dr Lois M. Wilson, United Church of Canada

#### **OFFICERS OF THE CENTRAL COMMITTEE**

##### *Moderator*

Rev. Dr Heinz J. Held, Evangelical Church in Germany, FRG.

##### *Vice-moderator*

Dr Sylvia Ross Talbot, African Methodist Episcopal Church, USA

##### *General Secretary*

Rev. Dr Emilio Castro, Evangelical Methodist Church in Uruguay

#### **MEMBERS OF THE CENTRAL COMMITTEE**

Ms Carol Abel, Church in Wales  
Metropolitan Antonie of Transsylvania, Romanian Orthodox Church  
OKR Walter Arnold, Evangelical Church in Germany, FRG  
Rev. Fr Viken Aykazian, Armenian Apostolic Church (Etchmiadzin)  
Mr Béna-Silu, Church of Jesus Christ on Earth by the Prophet Simon  
Kimbangu, Zaire



Ms Helen Bhengra, United Evangelical Lutheran Church in India  
 Rev. Alexei Bichkov, Union of Evangelical Christians Baptists of USSR  
 Ms Nina Bobrova, Russian Orthodox Church  
 Protopresbyter Vitaly Borovoy, Russian Orthodox Church  
 Archbishop Nerses Bozabalian, Armenian Apostolic Church (Etchmiadzin)  
 Mr John Briggs, Baptist Union of Great Britain and Ireland  
 Most Rev. Edmond L. Browning, Episcopal Church, USA  
 Dr Alexei S. Buevski, Russian Orthodox Church  
 Rev. Albert Burua, United Church in Papua New Guinea and the Solomon Islands  
 Rev. Samuel F. Calvo, Methodist Church, Costa Rica  
 Rev. Dr Robert C. Campbell, American Baptist Churches in the USA  
 Rev. Ana Enriqueta Chavez, Pentecostal Church of Chile  
 Bishop Henrik Christiansen, Church of Denmark  
 Metropolitan Chrysostomos of Peristerion, Church of Greece  
 Kara Newell-Cole, Friends United Meeting, USA  
 Rev. Dr Paul A. Crow Jr, Christian Church (Disciples of Christ), USA  
 Rev. Raymond A. Cuthbert, Christian Church (Disciples of Christ), Canada  
 Prof. Dr Vincent A. Das, Church of Pakistan  
 Metropolitan David of Suchumi, Georgian Orthodox Church  
 Rt Rev. Prof. Noah K. Dzobo, Evangelical Presbyterian Church, Ghana  
 Ms Grace Eneme, Presbyterian Church in Cameroon  
 Rev. Puafitu Faa'alo, Tuvalu Church  
 Mr Jorge Luiz Ferreira Domingues, Methodist Church in Brazil  
 Rev. Gioele Fuligno, Baptist Union of Italy  
 Rev. Isaias Funzamo, Presbyterian Church of Mozambique  
 Mr Tharcisse Gatwa, Presbyterian Church of Rwanda  
 Archimandrite Theophilos Giannapoulos, Greek Orthodox Patriarchate of Jerusalem  
 Ms Virginia Gcabashe, Methodist Church of Southern Africa  
 Dr Wolf-Dieter Graewe, Federation of the Evangelical Churches in the GDR  
 Most Rev. John B.R. Grindrod, Anglican Church of Australia  
 Most Rev. John Habgood, Church of England  
 Rt Rev. Brian D.A. Hannon, Church of Ireland  
 Ms Janice Harmon, Evangelical Lutheran Church in America  
 Ms Céline Hoioré-Atger, Evangelical Church of French Polynesia  
 Metropolitan Yohanna Ibrahim, Syrian Orthodox Patriarchate of Antioch and All the East  
 Ms Inge Halim Japhar, Indonesian Christian Church  
 Ms Rosangela Jarjour, National Evangelical Synod of Syria and Lebanon  
 Rev. Canon Ruth Jefferson, Anglican Church of Canada

Bishop Jeremias, Autocephalic Orthodox Church in Poland  
 Most Rev. Isaiah Jesudasan, Church of South India  
 Archbishop John of Karelia and All Finland, Orthodox Church of Finland  
 Rev. Jean-Pierre Jornod, Swiss Protestant Church Federation  
 Ms Boonmee Julkiree, Church of Christ in Thailand  
 Ms Joyce Kaddu, Church of Uganda  
 Rev. Margot Kaessmann, Evangelical Church in German, FRG  
 Mr Alexander Karpenko, Russian Orthodox Church  
 Mr Junshiro Kawabata, United Church of Christ in Japan  
 Archbishop Aram Keshishian of Lebanon, Armenian Apostolic Church  
 (Cilicia)  
 Rev. Samson A. Khumalo, Presbyterian Church of Africa  
 Rev. Dr Kim Choon Young, Korean Methodist Church  
 Rev. Dr Kim Hyung-Tae, Presbyterian Church of Korea  
 Archbishop Kirill of Smolensk, Russian Orthodox Church  
 Very Rev. Leonid Kishkovsky, Orthodox Church in America  
 Bishop Dieter Knall, Evangelical Church of the Augsburg and Helvetic  
 Confession, Austria  
 Justice Dr Govaert C. Kok, Old Catholic Church of the Netherlands  
 Bishop Dr Martin Kruse, Evangelical Church in Germany, FRG  
 Ms Birgitta Larsson, Church of Sweden  
 Rev. Manasa Lasaro, Methodist Church in Fiji  
 Ms Sebolelo Esther Lethunya, Lesotho Evangelical Church  
 Mr Peter Lodberg, Church of Denmark  
 Dr Janice Love, United Methodist Church, USA  
 Ms Jeneth Luvanda, Evangelical Lutheran Church in Tanzania  
 Bishop Mar Bawai, Apostolic Catholic Assyrian Church of the East, USA  
 Ms Jean Mayland, Church of England  
 Rev. Joseph Mban, Evangelical Church of the Congo  
 Rev. Dr J. Oscar McCloud, Presbyterian Church (USA)  
 Archbishop Mekarios of Gojam, Ethiopian Orthodox Church  
 Prof. Dr Jan Michalko, Slovak Evangelical Church of the Augsburg Confes-  
 sion in the CSSR  
 Dr Andreas Mitsides, Church of Cyprus  
 Rev. Dr Remko J. Mooi, Netherlands Reformed Church  
 Ephorus Dr Soritua A.E. Nababan, Batak Protestant Christian Church,  
 Indonesia  
 Bishop Dr Gyula Nagy, Lutheran Church in Hungary  
 Rev. Dr Robert W. Neff, Church of the Brethren  
 Rt Rev. Dr J. Henry Okullu, Church of the Province of Kenya  
 Archbishop Kuno Pajula, Estonian Evangelical Lutheran Church



Metropolitan Pankraty of Stara-Zagora, Bulgarian Orthodox Church  
 Rev. Caroline E. Pattiasina-Toreh, Protestant Church in the Moluccas,  
 Indonesia  
 Ms G. Stefanka Petrova, Bulgarian Orthodox Church  
 Metropolitan Philaret of Minsk, Russian Orthodox Church  
 Datuk Yao Ping Hua, Methodist Church in Malaysia  
 Rev. Meinrad Piske, Evangelical Church of Lutheran Confession in Brazil  
 Ms Annette Poitier, Methodist Church in the Caribbean and the Americas  
 Rev. Dr Avery D. Post, United Church of Christ, USA  
 Bishop David W. Preus, Evangelical Lutheran Church in America  
 Rev. John E. Richardson, Methodist Church, UK  
 Rev. James Rogers, Church of Scotland  
 Prof. John S. Romanides, Church of Greece  
 Dr Mary O. Ross, National Baptist Convention, USA, Inc  
 Rt Rev. Philip Russell, Church of the Province of South Africa  
 Mr Fructuoso T. Sabug Jr, Philippine Independent Church  
 Rev. Pritam B. Santram, Church of North India  
 Rev. Dr Ingram S. Seah, Presbyterian Church in Taiwan  
 Mr Premkumar Sekaran, United Evangelical Lutheran Church in India  
 Ms Marie Skarrie-Elmquist, Mission Covenant Church of Sweden  
 Ms Jean Skuse, Uniting Church in Australia  
 Rev. Dr Josef Smolik, Evangelical Church of Czech Brethren  
 Rt Rev. Neville de Souza, Church in the Province of the West Indies,  
 Jamaica  
 Dr Adebisi Sowunmi, Church of the Province of Nigeria  
 Dr Bert A. Supit, Christian Evangelical Church in Minahasa, Indonesia  
 Protopresbyter Dr Jaroslav Suvarsky, Orthodox Church of Czechoslovakia  
 Prof. Kyaw Than, Burma Baptist Convention  
 Mr William P. Thompson, Presbyterian Church (USA)  
 Rev. Bernard Thorogood, United Reformed Church in the UK  
 Dr Aaron Tolen, Presbyterian Church of Cameroon  
 Bishop Dr Karoly Toth, Reformed Church in Hungary  
 Rev Dr Mukome Tshihamba, Church of Christ in Zaire — Presbyterian  
 Community  
 Dr Fridolin Ukur, Kalimantan Evangelical Church, Indonesia  
 Rev. Dr Gabriel O. Vaccaro, Church of God, Argentina  
 Dr K. V. Varughese, Mar Thoma Syrian Church of Malabar, India  
 Bishop Vasile, Romanian Orthodox Church  
 Rev. Marja J. van der Veen-Schenkeveld, Reformed Churches in the  
 Netherlands  
 Rt Rev. Whakahuihui Vercoe, Church of the Province of New Zealand

Mr Per Voksoe, Church of Norway  
 Ms Marthe Westphal, Reformed Church of France  
 Dr Christine Woratz, Federation of the Evangelical Churches in the GDR  
 Archimandrite Theophilos Yannopoulos, Greek Orthodox Patriarchate of  
 Jerusalem  
 Ms Hildegard Zumach, Evangelical Church in Germany, FRG

## SUBSTITUTES

Rev. Dr James E. Andrews Presbyterian Church (USA)	for Rev. Leonora Tubbs Tisdale (15-19 August)
Rev. Margrethe Brown, Presbyterian Church (USA)	for Rev. Leonora Tubbs Tisdale (10-15 + 20 August)
Prof. Dr Diana L. Eck United Methodist Church, USA	for Ms Theresa Hoover
Bishop T. Lavrentije Serbian Orthodox Church, Yugoslavia	for Prof. Dr Pribislav Simic
Bishop Rudiger R. Minor United Methodist Church, USA	for Bishop James M. Ault
Rev. Robert W. Patmore Moravian Church in Jamaica	for Rev. Livingstone Thompson
Rev. Bruce W. Robbins United Methodist Church, USA	for Rev. Dr Robert W. Huston
Rev. Dr William G. Rusch Evangelical Lutheran Church in America	for Dr James R. Crumley, Jr
Rev. Juan Pedro Schaad Evangelical Church of the River Plate, Argentina	for Rev. Bruno Knoblauch
Bishop Serapion Coptic Orthodox Church, Egypt	for Archbishop Athanasios of Beni Souef
Rev. Maunu Sinnemäki Evangelical Church of Finland	for Archbishop Dr John Vikström
Prof. Dr Andreas Tillyrides Greek Orthodox Patriarchate of Alexandria	for His Beatitude Parthenios III



Grand Protopresbyter Georges  
Tsetsis

Ecumenical Patriarchate of  
Constantinople

Rev. Lester Wikström  
Church of Sweden

Rev. Savileliev Alexander  
Union of Evangelical Christians  
Baptists, USSR

Rev. Mogens Jeppesen  
Church of Denmark

for Rev. Dr T. Stylianopoulos

for Bishop Dr Per-Olov Ahren

for Rev. Alexei Bichkov  
(from 16 August, afternoon)

for Bishop Henrik Christiansen  
(from 19 August)

#### DELEGATED REPRESENTATIVES OF MEMBER CHURCHES NOT OTHERWISE REPRESENTED

Bishop Rogers O. Uwadi

Prof. Björn Björnsson

Methodist Church, Nigeria

Church of Iceland

#### GUEST

Dr Philip A. Potter

#### DELEGATED OBSERVERS

Rev. Fr John Mutiso Mbinda

Mgr John A. Radano

Roman Catholic Church (Secretariat  
for Promoting Christian Unity)

Roman Catholic Church (Secretariat  
for Promoting Christian Unity)

#### ADVISERS: GENERAL SECRETARIAT

Ms Ruth Esche

Rev. Fritz Baltruweit

Rev. Juan Gattinoni

## ADVISERS FROM WORLD ORGANIZATIONS AND OTHER BODIES

Ms Lily Amirtham	Frontier Internship in Mission
Dr Bert B. Beach	General Conference, Seventh Day Adventists
Mr Douglas Brunson	Ecumenical Development Cooperative Society (EDCS)
Ute Caspers	Friends World Committee for Consultation
Colonel William Clark	Salvation Army
Rev. Dr Ulrich Fick	United Bible Societies
Ms Holmfridur Gardarsdottir	International Christian Youth Exchange
Rev. Dr Jonas Jonson	Lutheran World Federation
Mr Roger Matter	World Alliance of YMCAs
Rev. Jacques Maury	WCC/RCC Joint Working Group
Mr Eric Meillefer	World Evangelical Fellowship
Dr Lubomir Mirejovsky	Christian Peace Conference
Rev. Christiane Nolting	World Alliance of Reformed Churches
Rev. Dr David Russell	Baptist World Alliance
Ms Anu Talvivaara	SYNDESMOS
Rev. Carlos A. Valle	World Association for Christian Communication
Mr Bo Wirmark	International Fellowship of Reconciliation
Mr Ralph Young	World Methodist Council
Ms Hildegard Zumach	World YWCA

## ADVISERS FROM NATIONAL CHRISTIAN COUNCILS AND REGIONAL CONFERENCES

Ms Carol Abel	Council of Churches for Wales
Rev. Felipe Adolf	Latin American Council of Churches



Dr Arie Brouwer	National Council of Churches of Christ, USA
Dr Stuart Brown	Canadian Council of Churches
Rev. Frank Chikane	South African Council of Churches
Rev. José B. Chipenda	All African Conference of Churches
Rev. Volkmar Deile	Conference of European Churches
Mr Jean Fischer	Conference of European Churches
Mr Rune Forsbeck	Swedish Ecumenical Council
Mr Gaby Habib	Middle East Council of Churches
Mr Keith Jenkins	British Council of Churches
Rev. Mogens Jeppesen	Ecumenical Council of Denmark
Dr Allan Kirton	Caribbean Conference of Churches
Rev. Murombedzi Kuchera	Zimbabwe Christian Council
Pastor Martin Lange	Council of Christian Churches in the GDR
Rev. E. K. Lumbama	Christian Council of Zambia
Mr Sione K. Motu'ahala	Pacific Conference of Churches
Most Rev. Andrew Mya Han	Burma Council of Churches
Rev. Sang Jung Park	Christian Conference of Asia
Rev. Dr Jaakko Rusama	Ecumenical Council of Finland
Dr Abisai Shejavali	Council of Churches in Namibia
Dr Hans Vorster	Council of Christian Churches in the FRG
Rev. Willem R. van der Zee	Council of Churches in the Netherlands
Rev. Anselm K. Zormelo	Christian Council of Ghana

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Prof. Theo van Boven	CCIA
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Rev. Aldo Etchegoyen	CCIA
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Ms Pamela Gruber	CICARWS
Rev. Bernhardur Gudmundsson	Communication
Dr John Hatch	CMC
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Mr Urwin Holband	Youth
Ms Justice Annie Jiagge	PCR
Mr Emad Kamel	Youth
Ms Stina Karlton	PCR
Rev. Dr Kim Yong-Bock	CCPD
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Dr David Merritt	Education
Ms Khuma Nthla	Women
Mr Setri Nyomi	Youth
Prof. Dr Milan Opocensky	Bossey
Prof. Dr Kofi Asare Opoku	Dialogue
Rev. Hans Ott	Resource Sharing
Mr Suresh Paul	Dialogue
Rev. Rose Quebral	Youth
Ms Birgitta Rantakari	CICARWS
Ms Eliana Rolemberg	Resource Sharing
Dr Erika Schuchardt	Bossey
Dr Mary Seller	Church and Society
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Dr A. Shejavali	PCR
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Ms Patricia Talbot	Youth
Rev. Dietrich Werner	PTE
Rev. Dr H. S. Wilson	PTE
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Dr Donald E. Miller	Church of the Brethren
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Ms Brigitta Botros  
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Ms Danielle Chaperon  
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Ms Isabel Csupor  
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Mr Robert van Drimmelen  
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Rev. Dr Günther Gassmann  
Ms Yasmina Gay  
Prof Dr Adriaan Geense  
Ms Marie-Louise Gehler  
Rev. Dr David Gosling  
Ms Elisabeth Gouel  
Ms Rosemary Green  
Ms Yvonne Gregory  
Ms Erna Haller  
Rev. Anna Karin Hammar  
Rev. Charles Harper  
Mr Edwin Hassink  
Ms Anneliese Hoppe  
Rev. Heikki Huttunen  
Ms Cathérine Inoubli  
Rev. Clement Janda  
Ms Lynne Jones  
Ms Muriel Julliard  
Ms Lynda Katsuno  
Ms Catherine Kelly  
Ms Eeva Kemppi  
Ms Cornelia Kerkhoff  
Ms Rosemarie Kilchenmann  
Mr Jan Kok

Mr Ninan Koshy  
 Ms Catherine Leclère  
 Rev. Dr Gennadios Limouris  
 Ms Monique McClellan  
 Dr James Mutambirwa  
 Dr Preman Niles  
 Mr Rüdiger Noll  
 Ms Mercy Oduyoye  
 Mr Jae Shik Oh  
 Ms Thérèse Pache  
 Ms Priscilla Padolina  
 Dr Kyung-Seo Park  
 Rev. Clifford Payne  
 Rev. William Perkins  
 Mr Hugh Pettingell  
 Rev. Barney Pityana  
 Prof. Dr John Pobee  
 Dr Klaus Poser  
 Rev. Dr Freda Rajotte  
 Ms Joan Reilly

Ms Magali Roussel  
 Dr Ghassan Rubeiz  
 Ms Birgitta Rubenson  
 Ms Françoise Ruiz  
 Prof. Dr Todor Sabev  
 Ms Renate Sbeghen  
 Ms Heidi Schweizer  
 Rev. Carlos Sintado  
 Ms Ruth Sovik  
 Ms Christa Stalschus  
 Rev. Dr Eugene Stockwell  
 Ms Jean Stromberg  
 Ms Heather Stunt  
 Ms Lorine Tevi  
 Mr Marlin VanElderen  
 Ms Elisabeth Visinand  
 Ms Suzanne Vulliemin  
 Mr Peter Williams  
 Rev. Dr Frederick Wilson  
 Ms Ursula Zierl

## STEWARDS

Mr Manoharan Abraham  
 Ms Nancy Adly Shodhy Guendy  
 Mr Stewart Aitken  
 Mr Paul Allen  
 Mr Trevor J. Angus  
 Mr Atsu Awadzi  
 Mr Sergey Bestchasny  
 Mr John Das  
 Ms Nicole Dérivois  
 Mr Raúl Fernandez-Calienes  
 Ms Janice Fountain  
 Mr Almut Franke  
 Ms Simone Fuligno  
 Mr Peter Gerasimov  
 Ms Samia Giddings  
 Ms Heather Graham

Mr Tony Han'ania  
 Mr Yunus Hartono  
 Ms Noemi Haselbach  
 Ms Petra Herrmann  
 Ms Rula Kafity  
 Mr Sittipong Kalayanee  
 Ms Kavuo Kambale  
 Mr Grigory Krasnotsvetov  
 Mr Danilo Mercado  
 Ms Theda Minthe  
 Ms Brenda Moyo  
 Mr Martin Müller  
 Ms Ruth Musskopf  
 Ms Olga Nevskaya  
 Mr Joseph Adu Ntreh  
 Mr Jaroslav Panasiuk



Mr Matthias Paul  
Ms Marina Pavlides  
Ms Maritza Pérez Vitela  
Mr Joseph Fidi Rahevivo  
Mr Paul Salama  
Mr Alberto Salgado  
Ms Imme Scholz

Mr Lizardo Silva Irahola  
Ms Sarita Singh  
Ms Risforgawati Soeratmin  
Ms Anastasia Stamatiou  
Ms Riita Työläjärvä  
Ms Sybille Weber

## Appendix II

### MEMBERSHIP OF UNIT COMMITTEES, THE COMMITTEE ON THE GENERAL SECRETARIAT, THE COMMITTEE ON PUBLIC ISSUES, AND THE FINANCE COMMITTEE

#### Unit I

##### *Central Committee members*

Metropolitan Antonie of Trans- sylvania, Moderator	Rev. Dr Kim Choon Young
*Rev. Dr Rena Karefa Smart, Vice- moderator	Archbishop Kirill of Smolensk
Rev. Bernard Thorogood, Vice- moderator	Ms Jeneth Luvanda
Rev. Fr Viken Aykazian	*Bishop Mar Bawai
Mr Béna-Silu	*Mr Demtse Gabre Medhin
Protopresbyter Vitaly Borovoy	Bishop Dr Gyula Nagy
Rev. Samuel F. Calvo	Rev. Caroline Pattiasina-Toreh
Bishop Henrik Christiansen	Ms E. Stefanka Petrova
Rev. Dr Paul A. Crow, Jr	Bishop David W. Preus
Rev. Puafito Faa'alo	*Ms Vaosoa F. Ravalomanana
Archimandrite Theophilos Giannapoulos	Prof. John S. Romanides
Most Rev. John Grindrod	Most Rev. Philip W. R. Russell
Most Rev. John Habgood	Rev. Pritam Santram
Rt Rev. Brian Hannon	Dr Adebisi Sowunmi
Ms Rosangela Jarjour	*Rev. Dr Theodore Stylianopoulos
Rev. Margot Kaessmann	Prof. Kyaw Than
	*Rev. Livingstone A. Thompson
	*Rev. Leonora Tubbs Tisdale
	Rev. Marja J. van der Veen- Schenkeveld

##### *Substitutes*

Rev. James E. Andrews	Grand Protopresbyter Georges
Rev. Robert W. Patmore	Tsetsis

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\*Not present at this meeting of the Central Committee.



### *Representatives of sub-units*

Bishop Prof. Anastasios  
Prof. Diana Eck  
Prof. Dr K. Opoku

Mr S. Paul  
Dr Mary Seller

## **Unit II**

### *Central Committee members*

Dr Janice Love, Moderator  
Rt Rev. Dr J. Henry Okullu, Vice-moderator  
Rev. Dr Gabriel O. Vaccaro, Vice-moderator  
Ms Annathaie Abayasekera  
\* Archbishop Athanasios of Beni Souef and Bahnassa  
\* Bishop James M. Ault  
Rev. Alexei Bichkov  
Most Rev. Edmond L. Browning  
Dr Alexei Buevski  
Rev. Ana Enriqueta Chavez  
Kara L. Newell-Cole  
Rev. Raymond A. Cuthbert  
Metropolitan David of Suchumi  
Dr Oliver Duku  
Rev. Gioele Fuligno  
Dr Wolf-Dieter Graewe  
Ms Céline Hoiroré-Atger  
\*\* Ms Theressa Hoover

Bishop Jeremias of Wroclaw and Szczecin  
Rev. Jean-Pierre Jornod  
Ms Boonmee Julkiree  
Ms Joyce Kaddu  
Mr Junshiro Kawabata  
Very Rev. Leonid Kischkovsky  
Justice Dr Govaert C. Kok  
Bishop Martin Kruse  
\* Dr Upendra Nath Malakar  
Rev. Joseph Mban  
Archbishop Mekarios of Gojam  
\* Ms Olivia N. Muchena  
Rev. James Rogers  
Ms Marie Skarrie-Elmquist  
Rev. Dr Josef Smolik  
Rt Rev. Neville W. de Souza  
Dr Bert A. Supit  
Mr William P. Thompson  
Bishop Karoly Toth  
Dr K. V. Varughese

### *Substitutes*

Bishop Rüdiger R. Minor

Bishop Serapion

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\* Not present at this meeting of the Central Committee.

### *Representatives of sub-units*

Ms R. Andriamanjato  
Dr Rainward Bastian  
Prof. T. van Boven  
Prof. Richard Dickinson  
Rev. A. Etchegoyen  
Ms Pamela Gruber  
Dr John Hatch

Hon. Ms Justice Annie R. Jiagge  
Ms S. Karlton  
Dr Kim Yong-Bock  
Rev. Dr Robert J. Marshall  
Ms B. Rantakari  
Dr Erlinda Senturias  
Dr A. Shejavali

## **Unit III**

### *Central Committee members*

Dr Aaron Tolen, Moderator  
\* Archbishop Dr John Vikström,  
Vice-moderator  
Ms Inge Halim-Japhar, Vice-moderator  
\* Rt Rev. Dr Per-Olov Ahrén  
Ms Nina Bobrova  
Archbishop Nerses Bozabalian  
Mr John H. Y. Briggs  
Rev. Albert Burua  
Rev. Dr Robert C. Campbell  
Metropolitan Chrysostomos of  
Peristerion  
\* Bishop James R. Crumley  
Prof. Dr Vincent A. Das  
Ms Grace Eneme  
Rev. Isaias Funzamo  
Ms Janice Harmon  
Metropolitan G. Yohanna Ibrahim  
\* Rev. Dr Osadolor Imasogie  
Mr Alexander Karpenko

Rev. Samson A. Khumalo  
Rev. Dr Kim Hyung-Tae  
Bishop Dieter Knall  
\* Rev. Bruno Knoblauch  
Ms Sebolelo Esther Lethunya  
Ms Jean Mayland  
Dr Andreas Mitsides  
Rev. Dr Robert W. Neff  
Ms Annette Poitier  
Dr Mary O. Ross  
Mr Fructuoso T. Sabug, Jr  
Rev. Dr Ingram S. Seah  
Mr Premkumar Sekaran  
\* Mr Kpadeson Sumo  
Archpriest Dr Jaroslav Suvarsky  
Bishop Vasile  
Rt Rev. Whakahuihui Vercoe  
Ms Marthe Westphal  
Dr Christine Woratz  
Ms Hildegard Zumach

### *Substitutes*

Rev. Dr William G. Rusch  
Rev. Juan Pedro Schaad

Rev. Maunu Sinnemäki  
Rev. Lester Wikström

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\*Not present at this meeting of the Central Committee.



### *Representatives of sub-units*

Sister Evangéline  
Dr David Merritt  
Rev. Setri Nyomi  
Rev. Rose Quebral

Ms Patricia Talbot  
Rev. Dietrich Werner  
Dr H. S. Wilson  
Rev. Bertrice Wood

## **General Secretariat**

### *Central Committee members*

Ms Jean Skuse, Moderator  
Archbishop Aram Keshishian of  
Lebanon, Vice-moderator  
Rev. Dr Soritua Nababan, Vice-  
moderator

Ms Carol Abel

\* Primate Emmanuel O. Adejobi

Rev. Walter Arnold

Ms Helen Bhengra

Rt Rev. Prof. Noah Dzobo

Mr Jorge Luiz Ferreira Domingues

Mr Tharcisse Gatwa

Ms Virginia Gcabashe

\* Rev. Dr Robert W. Huston

Rev. Canon Ruth Jefferson

Most Rev. Isaiah Jesudasan

Archbishop John of Karelia and all  
Finland

Ms Birgitta Larsson

Rev. Manasa Lasaro

Mr Peter Lodberg

Rev. Dr J. Oscar McCloud

Prof. Dr Jan Michalko

Rev. Dr Remko Jan Mooi

Most Rev. Kuno Pajula

Metropolitan Pankraty of Stara-  
Zagora

\* Metropolitan Parthenios of  
Carthage

Metropolitan Philaret of Minsk

Rev. Meinrad Piske

Rev. Dr Avery Post

\* Rev. Dr W. Franklyn Richardson

Rev. John E. Richardon

\* Prof. Dr Pribislav Simic

Rev. Dr Mukome Tshihamba

Dr Fridolin Ukur

Dr Per Voksoe

Datuk Ping-Hua Yao

### *Substitutes*

Rev. Bruce Robbins  
Bishop Lavrentije

Prof. Dr A. Tillyrides

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\* Not present at this meeting of the Central Committee.

## **Allocation of other categories of Central Committee participants**

### *Unit I*

Dr Arie Brouwer  
Colonel William Clark  
Dr Eskil Franck  
Prof. Dr Reinhard Frieling  
Mr Urwin Holband  
OKR Irene Koenig  
Rev. K. Lungmuana  
Mr Eric Meillefer

Rev. Dr William Norgren  
Rev. Rose Quebral  
Msgr John A. Radano  
Rev. Dr Jaako Rusama  
Rev. Alexander Saveliev  
Bishop Sergey of Solnechogorsk  
Rev. Willem van der Zee

### *Unit II*

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Prof. Björn Björnsson  
Mr Douglas V. Brunson  
Rev. Charles Cesaretti  
Rev. Volkmar Deile  
Mr Jean Fischer  
Ms Kirstin Flory  
Mr Rune Forsbeck

Mr Emad Kamel  
Rev. Muromedzi Kuchera  
Pastor Martin Lange  
Ms Marilia Leao  
Dr Lubomir Mirejovsky  
Mr Sione Motu'ahala  
Ms Florence Siyachitema  
Dr Eugene Turner

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Ms Lily Amirtham  
Ute Caspers  
Rev. Dr Ulrich Fick  
Ms Holmfridur Gardarsdottir  
Pastor Juan A. Gattinoni  
Rev. Dr Jonas Jonson

Rev. Dr Robert Lodwick  
Mr Roger Matter  
Rev. Dr W. A. Roeroe  
Rev. Alexei Stoian  
Ms Anu Talvivaara

### *General Secretariat*

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Dr B. B. Beach  
Dr Stuart Brown  
Rev. F. Chikane  
Rev. J. B. Chipenda  
Ms M. Delmonte

Ms Leila Doss  
Rt Rev. Owen Dowling  
Ms R. Esche  
Rev. B. Gudmundsson  
Mr G. Habib  
Mr H. W. Hessler



Mr Keith Jenkins  
Mr M. Jeppesen  
Rev. Jacques Maury  
Rev. J. Mutiso-Mbinda  
Most Rev. A. Mya Han  
Dr M. Opocensky  
Rev. H. Ott

Ms E. Rolemberg  
Rev. Dr David Russell  
Dr Erika Schuchardt  
Bishop Rogers O. Uwadi  
Mr Ralph Young  
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Ms Rose Jarjour  
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Rev. Samson Khumalo  
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Rt Rev. Dr S.A.E. Nababan  
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Hon. Ms Justice Annie Jiagge (PCR)  
Mr Gaby Habib (MECC)

Dr Sang Jung Park (CCA)  
Rev. Frank Chikane (SACC)  
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Ms Carol Abel  
Metropolitan Antonie of Trans-  
sylvania  
Rev. Walter Arnold  
Mr Béna-Silu  
\*Ms Theresa Hoover

Metropolitan G. Yohanna Ibrahim  
Rev. Jean-Pierre Jornod  
\*Rev. Bruno Knoblauch  
Rev. Caroline Pattiasina-Toreh  
Ms Annette Poitier  
Bishop David E. Preus  
Mr Per Voksoe

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\* Not present at this meeting of the Central Committee.

### Appendix III

## MESSAGES RECEIVED ON THE OCCASION OF THE FORTIETH ANNIVERSARY OF THE WORLD COUNCIL OF CHURCHES

### MESSAGE OF GREETING FROM THE FEDERAL PRESIDENT OF THE FEDERAL REPUBLIC OF GERMANY

Bonn, July 1988

This year the World Council of Churches will be celebrating forty years of existence. During that time, and in the period before that when it was still in process of formation, the World Council has contributed decisively to the development of ecumenical relations among Christians. But not only that, it has also, out of its sense of Christian responsibility, taken a stance on the crucial issues of our times, such as peace and human rights. An impressive testimony to this is its commitment in speaking out against discrimination on grounds of race or sex, and for a genuine fellowship between black and white, women and men.

But above all it has made itself the advocate of the people in all parts of the world who are suffering from injustice and want, poverty and hunger. By doing so it has made us more sharply aware that in North and South, East and West, the limits to life and threats to survival are drawing us steadily closer together.

We are all concerned by these questions of survival today; we all have a duty to preserve the integrity of creation, to promote justice and create peace. Christians' common responsibility in the world and for the times they live in is stronger than what divides them in their church traditions.

The more clearly the member churches of the World Council bear witness to this in the world, the stronger will be the faith of their congregations.

In this spirit, and in long-standing fellowship and affection, I extend my warmest greetings to your meeting.

(Translated from the German)

Richard von Weizsäcker



Dimitrios by the grace of God, Archbishop of Constantinople,  
New Rome and Ecumenical Patriarch

## MESSAGE OF THE ECUMENICAL PATRIARCHATE

28 July 1988

1. We glorify and praise the Triune God for enabling us joyfully to celebrate this year the fortieth anniversary of the foundation of the World Council of Churches. The Apostolic and Patriarchal Ecumenical Throne of Constantinople jubilantly rejoices over this occasion; it considers the foundation, forty years ago in Amsterdam, of the WCC — the institutional expression of the contemporary ecumenical movement — to be a fulfilment of its vision and realization of its proposal, through the Synodical Encyclical of 1920, to form a “League of Churches”, the aim of which was the rapprochement of the churches and confessions around the world through contacts, collaboration and mutual solidarity, with the ultimate goal of realizing their unity, under one shepherd, Jesus Christ.

2. Our Ecumenical Throne has always taken a lead in whatever concerned Christian unity and it has repeatedly emphasized that the churches of Christ in the world are called to walk on the path leading to unity — a path prepared by the WCC, which thus facilitates mutual acquaintance and rapprochement, helps the multilateral dialogue of churches and so becomes a vehicle in the common pilgrimage of the churches in the fields of theology, of diakonia and of Christian witness in the world.

3. As the Third Panorthodox Preconciliar Conference declared: “The Orthodox Church by her inner conviction and ecclesial consciousness that she is the bearer of and the witness to the Faith and Tradition of the One, Holy, Catholic and Apostolic Church, deeply believes that she has a central and unique position in the Christian world today in order to further the unity of the Church.” Therefore, the presence in the WCC of the Ecumenical Patriarchate and of the Orthodox Church as a whole should be considered as natural and seen as both indispensable and useful in many ways. Natural, because of the very nature of the Orthodox Church, with its mission and duty of transmitting the truth contained in Holy Scripture and the Holy Tradition, the truth which gives the church its universal character. Indispensable, because without the Orthodox participation, the WCC would be an ecclesiastical instrument representing only a fraction of Western Christendom. And finally, useful, because the presence of the Orthodox Church in the WCC enriches the Council’s theological thought and brings it closer to the theological thinking of the undivided church.

4. As we already stated in our Declaration made on the occasion of the 25th anniversary of the WCC, many of the Council's positive achievements in the fields of theology, mission, diakonia and Christian witness in the world "are also the result and fruit of the Orthodox presence in the Council". It is our wish that in the near future, through the actions of the various decision-making bodies of the WCC, the Orthodox presence in it will become substantial and more representative, both qualitatively and quantitatively, so that programmes undertaken by the Council and documents prepared in it, may have a really ecumenical character and may constitute the fruit of the collaboration of all the churches participating and acting within the WCC. To achieve this, however, all local Orthodox churches should also be activated by supporting, so far as they are able, the programmes of the Council, and by proposing new persons, who could offer the Orthodox witness in the Council responsibly and efficiently.

5. As the Ecumenical Patriarchate, we always follow with particular interest the initiatives undertaken by the WCC and participate in them. The theological and social activities of the Council, implemented throughout these forty years, have undoubtedly represented a response to the urgent needs of the world. At the same time they have justified what was said in the Encyclical mentioned above, that even if on purely ecclesiological and theological grounds the unity of the churches cannot so far be ensured, joint diakonia to contemporary men and women, in the vital and urgent problems of their life, can be made possible.

6. As we contemplate the future of the WCC, we look forward with particular attention and much expectation to the initiative undertaken by the Commission on Faith and Order to interpret the Apostolic Faith as it is expressed in the Niceno-Constantinopolitan Creed. As the natural follow-up of the long-term study on baptism, eucharist and ministry, this effort takes on a special meaning for the future of the ecumenical movement and of the Council itself, for as the Orthodox delegates already stated at the First Faith and Order World Conference in Lausanne (1927) any "reunion can take place only on the basis of the common faith and confession of the ancient, undivided Church of the Seven Ecumenical Councils and of the first eight centuries". This is so, because the very existence of all Christian churches and confessions springs from the Apostolic Tradition and from their common history. The above study, while on the one hand explicating the basic tenets of the one faith prevailing in the church for centuries, will, on the other hand, give an answer to the question: How can the faith handed down by the Apostles to the undivided church be interpreted today amid the problems and anxieties of people of our time?

7. As in the past, so too in the future, the WCC will be called to respond to the multiple needs of contemporary men and women and to give answers to the



problems faced by today's world. These are the refugee problem, the combating of racial discrimination, the bringing of peace and justice to the world, the struggle against hunger and poverty in many parts of the globe, the protection of the environment, the good stewardship of which has been placed by God in our hands. The related programmes of the Council, however, should not constitute an end in themselves nor be isolated actions, but should be part and parcel of a coherent and well harmonized multidimensional activity, within the framework of a common witness to Christ in the world.

8. In congratulating the WCC on this happy anniversary, we declare that the Ecumenical Patriarchate, which from the beginning has been committed to supporting the ecumenical idea and interchurch cooperation to promote Christian unity, will in the future continue its consistent and responsible collaboration in any beneficial and useful work of the Council, until our Lord shall "deliver us from this present evil age, according to the will of our God and Father" (Gal.1:4) and lead us all "to the unity of the faith" (Eph.4:13). "The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all, amen." (2 Cor.13:13).

(Translated from the Greek)

In fervent prayer to God  
Dimitrios of Constantinople

## SECRETARIATUS AD CHRISTIANORUM UNITATEM FOVENDAM

10 August 1988

Dear Dr Castro,

It was with great pleasure that I received your kind letter of 13 July, inviting me to be with you at the Central Committee on 15 August, on the occasion of celebrating the fortieth anniversary of the World Council of Churches. I appreciate very much your thoughtfulness in this invitation. As I had already assumed other responsibilities in Finland on the same date, I am sending you and the members of the Central Committee sincere greetings and congratulations on this memorable occasion, marking the beginning of the World Council of Churches in 1948.

I recall vividly the context out of which the World Council was born in Amsterdam in 1948. The driving force that led to bringing 147 churches and 124 countries together was mainly the desire to respond to the will of Christ: "that they may be one even as we are one" (John 17:21). It was a response borne out of deep faith, conviction, and a strong passion for the unity of Christians.

As President of the Secretariat for Promoting Christian Unity, I rejoice with you all today as you celebrate joyfully the fortieth anniversary of the World Council of Churches. Be assured of my prayers of thanksgiving along with yours on this day. We are grateful to the men and women who through these forty years have worked for the cause of Christian unity. I celebrate with you forty years of being at the service of the unity that Christ prayed for.

Looking back to these forty years of the World Council, one is impressed by the amount of contribution to the ecumenical movement. We acknowledge with deep appreciation the many tireless efforts made by the World Council to lead the member churches on the way towards unity. Forty years after Amsterdam, one can see the growth achieved by the World Council. The collaboration with the Roman Catholic Church that began in 1965 with the formation of the Joint Working Group is indeed part of that growth. The patterns of relationships have evolved and found new ways of relating with one another. Our ecumenical collaboration has intensified and found a promising shape in the framework of the Joint Working Group. A new stimulus for our ongoing collaboration was given by the Holy Father's visit to the World Council headquarters in 1984.

We are partners on pilgrimage towards unity and the results of our common task are beginning to bear fruit as evidenced in our collaboration through Faith and Order, the Commission for World Mission and Evangelism as well as in the various aspects of both Unit II and Unit III. It is my hope that there will be in the future a continuous search for areas of further collaboration. We are happy that the present priorities of the Joint Working Group continue to focus on the unity of the church — the goal and the way, common witness and social collaboration.

In conclusion, may I repeat to you my sincere greetings and congratulations on this occasion. May God the Father of all good through Christ and the Holy Spirit continue to make fruitful the work of the World Council.

I remain, sincerely yours,

Johannes Cardinal Willebrands, President

#### MESSAGE FROM THE PRESIDENT AND GENERAL SECRETARY OF THE LUTHERAN WORLD FEDERATION

Addis Ababa, 30 June 1988

The Executive Committee of the Lutheran World Federation, meeting in Addis Ababa, greets the World Council of Churches on the occasion of its



fortieth anniversary. We give thanks to God for the ecumenical movement in our century. In the name of Jesus Christ, Christians from every continent have set out on a pilgrimage of faith towards the visible unity promised to all God's people. Inspired by the Holy Spirit, we are given new visions and fresh opportunities to express our common obedience.

The LWF and the WCC were born at the same time out of the same concern for unity, common witness, and service, in a world crying for hope, peace and freedom. Lutheran church leaders like Nathan Söderblom, Eivind Berggrav, Martin Niemöller, Dietrich Bonhoeffer, Rajah Manikam and Franklin Clark Fry contributed greatly to the ecumenical vision. The founding churches of the LWF were also among the founding churches of the WCC.

The LWF, in 1947, wrote into its constitution that one of its functions was to "achieve a united Lutheran approach to ecumenical Christian movements and to common responsibilities in mission and education". This was later changed to read "to foster Lutheran interest in, concern for, and participation in the ecumenical movement". Since then, ecumenical concern has permeated the whole work of the LWF. From the early days of the WCC and the LWF, the organizations were thus seen as complementary expressions of the same calling to Christian unity. The LWF has constantly encouraged its member churches to participate fully in the life and work of the WCC and of regional and national ecumenical councils. Through the LWF, Lutheran churches have found the road to a larger ecumenical involvement and have been provided a platform for speaking together in matters of common concern.

In recent years other Christian World Communions have in a remarkable way been instrumental in bringing confessions closer to each other chiefly through bilateral dialogues. From this impetus, too, churches have grown in their self-understanding so that they now often participate in the ecumenical movement with strengthened identity and renewed confidence. The WCC remains, nevertheless, the unique and privileged instrument of the ecumenical movement.

Yet the ecumenical movement is more than the WCC, the LWF, and all other Christian World Communions. These organizations are expressions of the ecumenical movement; the real agents of that movement are the churches themselves.

In mutual respect for each other's self-understanding and different tasks, the WCC and the LWF continue to work closely together. In recent years, there has been considerable improvement in working relations. We rejoice as we take note of the advancements of the ecumenical movement and we pledge to

continue to seek close cooperation with the WCC and to promote its programmes in our member churches.

In profound gratitude for four decades of common service and witness through the WCC, we pray that the Holy Spirit will guide our way and illuminate our path as we together continue our pilgrimage having always before us the promised kingdom.

Bishop Dr Johannes Hanselmann  
President

Rev. Dr Gunnar Staalsett  
General Secretary

(TELEX) MESSAGE FROM REV. ALLAN BOESAK  
PRESIDENT, WORLD ALLIANCE OF REFORMED CHURCHES  
MODERATOR, SYNOD OF DUTCH REFORMED MISSION CHURCH,  
SOUTH AFRICA

In celebrating the fortieth year of the WCC on 21 August we rejoice in and thank God for forty years of service and discipleship. We are especially grateful for solidarity with the churches in South Africa in our ongoing struggle for justice, peace and liberation. We pray for God's guidance in your work and faithfulness in your prophetic ministry. Pledging our continuing prayers and critical loving solidarity.

Yours in Christ,

Allan Boesak

(TELEX) MESSAGE FROM REV. FRANK CHIKANE  
GENERAL SECRETARY,  
SOUTH AFRICAN COUNCIL OF CHURCHES

The SACC joins the Church of Jesus Christ worldwide in celebrating with joy the 40th year of existence of the WCC. We are deeply grateful for your witness and your solidarity with our struggle for liberation. At this time we are even more acutely aware of the oneness of the body of Christ and we pray that God will strengthen you in faithfulness and service. We assure you of our continuing prayers and support.

On behalf of the Executive Committee  
of the South African Council of Churches



(TELEX) MESSAGE FROM THE ACTING ARCHBISHOP  
FOR THE CONSISTORIUM OF THE  
EVANGELICAL LUTHERAN CHURCH IN ESTONIA

Congratulations to the WCC on the fortieth anniversary of its fruitful contribution to the mutual understanding of the churches and to the healing of the wounds on Christ's body. For the coming years we wish you strength and God's blessings.

(Translated from the German)

Toomas Paul

MESSAGE FROM THE  
ECUMENICAL COUNCIL OF CHURCHES IN HUNGARY

Budapest, 3 August 1988

Dear Sisters and Brothers in Christ,

In the name of the member churches of the Ecumenical Council of Churches in Hungary (the Reformed Church, the Lutheran Church, the Free Churches' Council, the Baptist Church, the Methodist Church, the Seventh Day Adventist Church and the Orthodox Church) and especially in the name of the member churches of the World Council of Churches in Hungary (the Reformed Church, the Lutheran Church and the Baptist Church) we warmly greet the Central Committee of the World Council of Churches on the Council's fortieth anniversary.

An important achievement of the latest period of church history is what we call the ecumenical period. During this period the World Council of Churches has undertaken outstanding service in the work it has shared with the churches and other world organizations of the churches. Particularly important has been the work undertaken to further the unity of the church embracing the work and activity of life and work, faith and order, world mission, international church questions and the concern for peace and justice. Over the past forty years the work of the World Council has expanded further and further over the whole inhabited earth, and now through their representatives it reflects the concerns of 400 million Christians, in more than 300 member churches from about 100 different countries. We highly esteem this worldwide service encompassing the various denominations, it is unique in the history of Christianity.

The World Council has brought significant development in the relationships between the churches in the last forty years. Nearly all the Protestant

churches of the world are members of the World Council. Since the Assembly held in New Delhi in 1961 all the Orthodox churches have also joined the World Council. Within the Roman Catholic Church a decisive change took place with the Second Vatican Council which was further developed in the 1964 edict about ecumenism. The first large-scale Roman Catholic participation, as observers, took place at the Uppsala Assembly in 1968. The cooperation which has taken place since then has brought many good results; thus in 1982 the Lima document was brought into existence by the joint work of Protestant, Orthodox and Roman Catholic theologians in which they looked for a common stance on the issues of baptism, eucharist, ministry and the renewal of the church.

It is with thanks to God that we recall that the churches of Hungary have, from the very beginning, taken part in the work of the WCC. Intensive theological work has always been characteristic of the work of the WCC. The Hungarian member churches have always gladly taken part by making contributions to the main and sub-themes of the Assemblies, doing preparatory work from Amsterdam and on to the present day. Since 1954 a Reformed and a Lutheran church-representative from Hungary have been members of the Central Committee. In the 1983 Vancouver Assembly two Hungarian church leaders were elected to the Central Committee. The mutual theological basis is strong: through faithfulness to the word of God we must seek the relationship between the churches and solidarity with humanity in every field of good work carried out for humanity. The representatives of our churches have often stated that the unity is not an end in itself, but an act of service for the whole of the inhabited earth and the whole humanity. One of the reasons for the existence of the ecumenical movement and its present work is the strengthening of the worldwide solidarity of humanity. The conviction is increasingly strengthened in the WCC that the fight against war and hunger, avoiding the division of the world between the poor and the rich, racial hatred, the fight against the pollution of the environment, are all the concern of the churches in the interest of humanity.

We further offer our fraternal service to the work and programmes of the World Council of Churches. We ask for God's rich blessing on its future and its work embracing the ecumenical witness.

Thus we pray that the teaching of the apostle Paul may be realized with ever increasing vigour in the life of the World Council of Churches: "Do your best to preserve the unity which the Spirit gives by means of the peace that binds you together" (Eph. 4:3).

Rev. László Lehel  
General Secretary

Bishop Dr Károly Tóth  
President



MESSAGE FROM THE GENERAL ASSEMBLY  
THE PRESBYTERIAN CHURCH IN TAIWAN

19 August 1988

Dear Dr Castro,

We join in sending our greetings and give thanks to God on the occasion of the fortieth anniversary of the World Council of Churches. May the Lord continue to use the WCC as an instrument of his kingdom in the world.

We are grateful for the words of greeting and solidarity of the Central Committee of the WCC upon the eleventh anniversary of the Declaration of Human Rights by the Presbyterian Church in Taiwan.

Yours in Christ,

C. S. Yang  
Moderator PCT

C. M. Kao  
General Secretary PCT

MESSAGE FROM THE EVANGELICAL CHURCH  
OF LUTHERAN CONFESSION IN BRAZIL

Porto Alegre, 16 August 1988

Most esteemed Mr General Secretary,

I have just received the special edition of *The Ecumenical Review* with the title "Commemorating Amsterdam 1948: 40 years of the World Council of Churches", which stimulates me to express to you in the name of the Evangelical Church of Lutheran Confession in Brazil our congratulations and greetings on the occasion of this celebration.

As a member of the WCC practically since its beginnings, our Church has followed the path of the WCC with great interest and intensive participation. In many ways it owes a great deal to the WCC. It is profoundly convinced of the need to work for the unity of the churches and has aligned its activities and its positions alongside this conviction, in collaboration — sometimes critical — with the WCC.

We give thanks to God for the many courageous initiatives taken by the World Council, for the innumerable ecumenical stimuli which it has engendered and for the concrete steps which have been taken during the period of its forty years of existence, not only in terms of the increasing rapprochement of the churches but also in terms of the clearer perception of the Christian

mission in our world of today, so divided by racial, economic, ideological and other factors. It has always been a difficult task to unite the voice of the churches and to coordinate their actions. Even so, this continues to be the duty of Christians, in which the Evangelical Church of Lutheran Confession in Brazil knows itself to be committed through future collaboration.

It is our wish that the WCC, in carrying out its mandate, will continue to be clothed in the power of the Holy Spirit, towards a Christian witness which is more united, more efficient and more authentic. May God help us all.

With fraternal greetings,

(Translated from the Portuguese)

Gottfried Brakemeier, President

MESSAGE FROM THE PRESIDENT,  
CHRISTIAN SOCIAL ASSOCIATION, POLAND

Warsaw, 8 August 1988

On the occasion of the fortieth anniversary of the World Council of Churches we wish to send you our warmest greetings. The experiences of these years have shown that the common efforts for the goal of Christian unity which the founders of the World Council of Churches set themselves, have met with great enthusiasm and support among broad masses of Christians.

The development of the ecumenical idea today — with which the Roman Catholic Church has also meanwhile associated itself — would scarcely be conceivable without the seeds of unity sown forty years ago. The ecumenical ideas propagated by the World Council of Churches are increasingly being taken up and applied in Poland. In the Christian Social Association we try to put social ecumenism into practice in daily life. Our organization brings together Christians from different confessions; the publications we produce deal in great depth with ecumenical problems. In this respect the quarterly journal *Studia i Dokumenty Ekumeniczne* (Ecumenical Studies and Documents) should perhaps be mentioned in particular. In a country where an overwhelming majority of the population belongs to the Roman Catholic faith we are trying to increase people's knowledge of other churches.

We wish you and all your staff God's rich blessings and every success in your efforts for unity among Christians and the whole inhabited earth.

With fraternal greetings,

Kazimierz Morawski  
Member of the State Council  
of the People's Republic of Poland

(Translated from the German)



MESSAGE FROM THE FÉDÉRATION  
DES INSTITUTIONS INTERNATIONALES SEMI-OFFICIELLES  
ET PRIVÉES ÉTABLIES A GENÈVE (FIIG)

Geneva, 4 August 1988

Dear Dr Castro,

This is an important month for the World Council of Churches, but also for FIIG, of which the WCC is one of the most influential and respected members.

We share your pleasure at marking the fortieth anniversary of the WCC, and we thank you — and your predecessors, and so many of your staff over the years — for providing leadership on so many occasions within the extra-governmental community in Geneva and elsewhere.

Having personally been in Geneva for 31 of those 40 years, and having known and appreciated so many WCC staff not only in the last ten years as president of FIIG but in the previous 14 as executive director of ICVA (International Committee of Voluntary Agencies), I can attest to the generosity of spirit and of means that WCC has consistently shown in strengthening the work of the non-governmental world.

May you and your colleagues continue in your endeavours, drawing strength from, and giving strength to, your brethren.

Yours sincerely,

Cyril Ritchie, President

## Appendix IV

## 1989 BUDGET (in Swiss francs)

<i>Budget entity</i>	<i>Total expenses budget</i>	<i>Internal recoveries &amp; transfers</i>	<i>Net expenses budget</i>	<i>Income</i>	<i>Transfers from fund balances</i>	<i>Allocation undesignated income</i>
General Secretariat . . . . .	1,841,232	0	1,841,232	20,000	0	1,821,232
US Office . . . . .	639,065	515,090	123,975	123,975	0	0
OICD . . . . .	572,311	572,880	-569	0	-569	0
Governing bodies . . . . .	766,259	766,259	0	0	0	0
Library . . . . .	613,035	489,600	123,435	101,500	21,935	0
Documentation Service . . . . .	124,143	120,900	3,243	0	3,243	0
Conference and Travel Office . . . . .	222,755	182,280	40,475	37,000	3,475	0
ESR . . . . .	349,315	316,720	32,595	30,000	2,595	0
<i>Total General Secretariat . . . . .</i>	<i>5,128,114</i>	<i>2,963,728</i>	<i>2,164,386</i>	<i>312,475</i>	<i>30,679</i>	<i>1,821,232</i>
Faith and Order . . . . .	1,416,533	37,375	1,379,158	405,383	6,921	966,854
CWME . . . . .	3,033,198	78,931	2,954,267	2,245,409	708,858	0
Dialogue . . . . .	1,098,665	35,495	1,063,170	295,501	0	767,669
Church and Society . . . . .	810,568	0	810,568	201,287	0	609,281
Unit I general . . . . .	4,500	0	4,500	2,100	0	2,400
<i>Total Unit I . . . . .</i>	<i>6,363,464</i>	<i>151,801</i>	<i>6,211,663</i>	<i>3,149,680</i>	<i>715,779</i>	<i>2,346,203</i>
CICARWS . . . . .	10,880,820	4,599,698	6,281,122	5,990,728	290,394	0
Unit II Service Programme . . . . .	7,880,014	311,965	7,568,049	6,260,642	1,307,407	0
JPIC . . . . .	1,151,900	120,000	1,031,900	546,970	484,930	0
CCIA . . . . .	1,671,397	1,105,004	566,393	566,393	0	0
PCR . . . . .	1,598,570	574,650	1,023,920	1,023,920	0	0
CCPD . . . . .	2,015,606	1,640,287	375,319	330,701	44,618	0
CMC . . . . .	2,375,752	237,966	2,137,786	2,070,393	67,393	0
<i>Total Unit II . . . . .</i>	<i>27,574,058</i>	<i>8,589,570</i>	<i>18,984,488</i>	<i>16,789,747</i>	<i>2,194,741</i>	



<i>Budget entry</i>	<i>Total expenses budget</i>	<i>Internal recoveries &amp; transfers</i>	<i>Net expenses budget</i>	<i>Income</i>	<i>Transfers from fund balances</i>	<i>Allocation undesignated income</i>
RCL . . . . .	880,639	25,000	855,639	583,027	0	272,612
Youth . . . . .	860,313	68,500	791,813	462,569	110,000	219,244
Women . . . . .	1,279,802	0	1,279,802	1,004,098	275,705	0
YWD Theology . . . . .	290,486	290,486	0	0	0	0
Education . . . . .	3,211,886	335,471	2,876,414	2,522,411	354,003	0
PTE . . . . .	1,866,782	0	1,866,782	1,404,228	462,554	0
Unit III general . . . . .	61,750	50,000	11,750	0	0	11,750
<i>Total Unit III . . . . .</i>	<i>8,451,658</i>	<i>769,457</i>	<i>7,682,200</i>	<i>5,976,333</i>	<i>1,202,262</i>	<i>503,606</i>
Communication . . . . .	7,514,779	4,498,281	3,016,499	1,228,503	92,323	1,695,673
Bossey . . . . .	2,266,338	0	2,266,338	1,967,500	26,038	272,800
Finance and Central Services . . . . .	7,034,702	4,439,887	2,594,815	2,079,911	514,903	0
Seventh Assembly . . . . .	300,000	300,000	0	0	0	0
Over-recoveries . . . . .	0	351,396	-351,396	0	-231,396	-120,000
Undesignated income . . . . .				5,812,000		
Operating balance . . . . .					520,000	
<i>General total . . . . .</i>	<i>64,633,113</i>	<i>22,064,121</i>	<i>42,568,992</i>	<i>37,316,149</i>	<i>5,065,329</i>	<i>6,519,514</i>

JPIC WORLD CONVOCATION, Seoul, Korea  
PROPOSED BUDGET (as at August 1988)

Calculations based on 550 participants for 8 days,  
with 50 staff and 50 stewards

1. <i>Travel subsidies</i>	
– Participants and consultants	
Total: 550 (JPIC costs, 50% at 80% of average ticket)	924,660
Staff and stewards	306,240
2. <i>Board and lodging</i>	
– Participants and consultants	
Total: 550 (JPIC costs, 50% at 80% per day cost)	141,429
– Meals, JPIC costs	50,400
– Staff and stewards (50 + 50)	48,214
– Meals, staff and stewards	28,000
3. <i>Meeting facilities – 9 days</i>	23,571
Interpretation equipment	25,714
4. <i>Language service</i>	
(4 per language × 3 languages + 4)	
(travel and housing in items 1 and 2)	
fees for 12 translators, and 12 interpreters × 8 days	120,000
5. <i>Women and youth meetings</i>	
(travel subsidies item 1)	
(accommodation subsidies item 2)	
80% 2 nights × 50% 250 people	24,471
Language service 2 days 70%	21,000
35 staff accommodation	6,315
6. <i>On-site expenses</i>	
Telex, printing, telephone, etc.	135,000
7. <i>Communications</i>	8,679
15 staff accommodation × 12 nights	
Bookshop	5,000
Exhibit	15,000
Exhibit freight	3,000
Conference hall decorations	15,000
<i>Total</i>	
	Swiss francs
	1,901,693



## POLICY WITH REGARD TO ALL TRAVEL EXPENSES PAID BY THE WCC

When the WCC is responsible for the cost of members' travel to meetings of the Central and Executive Committees or for other travel undertaken at the request of the WCC, the following guidelines shall apply:

- a) The WCC will be responsible only for the cost of a direct flight from the airport of departure from the person's country of residence to Geneva (or other location, if the meeting is held elsewhere) and return, without stopovers, unless a break is required because the length of the trip exceeds 18 hours.
- b) Flights arranged by the WCC will be by the least expensive routing, and taking advantage of any special fares or deductions available to the WCC. Members will not be asked to take a special routing if the saving is less than Sfr.500.00 or when the inconvenience is unreasonable, i.e.
  - when travel time each way exceeds 24 hours more than the direct routing;
  - when the alternate route requires more than two connections over and above the direct route.
- c) The WCC will pay the cost of a ticket, prepaid or sent from Geneva, or the cost of a ticket purchased locally by the individual or the church, whichever is less.
- d) If special routing or stopovers are required, or if the person makes his or her own arrangements, the WCC will reimburse only an amount equal to the lowest cost as indicated above.
- e) Members will seek to reduce costs to the WCC whenever possible. It is understood that members who are able to combine a trip with travel to other meetings will share expenses with the other organizations so as to reduce costs to the WCC.
- f) In the case of a member who does not attend the full meeting, financial assistance will be pro-rated according to the number of days attended, unless such limited attendance has been agreed in advance.

WCC authorized travel will be by economy class (air) or second class including sleeper for overnight travel (rail).

When a ticket has been purchased locally on authorization of the WCC, reimbursement will be made on presentation of an invoice or the ticket.

Other expenses necessarily incurred in the course of travel will also be reimbursed, as follows, and on the basis of invoices or receipts:

- moderately priced second-class hotels, excluding any personal charges or private telephone charges;
- local public transport or taxis as needed;
- the hiring of cars will not be reimbursed, except if prior clearance has been obtained, and then the hiring will be done directly by the WCC;
- porter's charges, required airport taxes, visas, inoculations, etc.

Personal expenses are not reimbursed.

All expense reports must include the currency and rate of exchange, with exchange receipts attached.



## Appendix V

### WORLD COUNCIL OF CHURCHES SEVENTH ASSEMBLY: PROPOSED ALLOCATIONS OF SEATS FOR DELEGATES

#### Africa

African Methodist Episcopal Church	2
African Methodist Episcopal Zion Church	2
Armenian Apostolic Church (Etchmiadzin)	1
Christian Methodist Episcopal Church	2
Greek Orthodox Patriarchate of Alexandria	2
United Methodist Church	3

#### Angola

Igreja Evangelica Congregacional em Angola	2
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#### Benin

Eglise protestante méthodiste au Bénin et au Togo	2
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#### Botswana

Church of the Province of Central Africa	3
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#### Cameroon

Eglise presbytérienne camerounaise	2
Eglise évangélique du Cameroun	2
Presbyterian Church in Cameroon	2
Union des Eglises baptistes du Cameroun	2

#### Congo

Eglise évangélique du Congo	2
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#### Ethiopia

Ethiopian Evangelical Church Mekane Yesus	3
Ethiopian Orthodox Church	9

## *Gabon*

Eglise évangélique du Gabon	2
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## *Ghana*

Evangelical Presbyterian Church	2
Methodist Church, Ghana	2
Presbyterian Church of Ghana	2

## *Ivory Coast*

Eglise protestante méthodiste de Côte-d'Ivoire	2
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## *Kenya*

African Christian Church and Schools	1
African Israel Church Nineveh	2
Church of the Province of Kenya	3
Methodist Church in Kenya	2
Presbyterian Church of East Africa	2

## *Lesotho*

Lesotho Evangelical Church	2
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## *Liberia*

Church of the Province of West Africa	2
Lutheran Church in Liberia	1

## *Madagascar*

Eglise de Jésus-Christ à Madagascar	4
Eglise luthérienne malgache	3

## *Nigeria*

Church of the Brethren in Nigeria	1
Church of the Lord Aladura	3
Church of the Province of Nigeria	5
Methodist Church, Nigeria	3
Nigerian Baptist Convention	3
Presbyterian Church of Nigeria	2



## *Rwanda*

Eglise presbytérienne au Rwanda	2
Province du Burundi, Rwanda et Zaïre	3

## *Seychelles*

Church of the Province of the Indian Ocean	2
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## *Sierra Leone*

Methodist Church of Sierra Leone	1
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## *South Africa*

Church of the Province of Southern Africa	4
Evangelical Lutheran Church in Southern Africa	3
Evangelical Presbyterian Church in South Africa	1
Methodist Church of Southern Africa	4
Moravian Church in South Africa	1
Presbyterian Church of Africa	2
Presbyterian Church of Southern Africa	2
Reformed Presbyterian Church of Southern Africa	2
United Congregational Church of Southern Africa	2

## *Sudan*

Episcopal Church of the Sudan	3
Presbyterian Church in the Sudan	2

## *Tanzania*

Church of the Province of Tanzania	3
Evangelical Lutheran Church in Tanzania	3
Moravian Church in Tanzania	2

## *Togo*

Eglise évangélique du Togo	2
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## *Uganda*

Church of Uganda	5
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## *Zaire*

Communauté baptiste du Zaire Ouest	2
Communauté des Disciples du Christ	3
Communauté lumière	2
Communauté Mennonite au Zaire	1
Communauté presbytérienne	1
Communauté épiscopale baptiste	2
Communauté évangélique	1
Eglise Kimbanguiste	7

## *Zambia*

United Church of Zambia	2
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## *Zimbabwe*

Methodist Church in Zimbabwe	2
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## **Asia**

Anglican Church / Church of England	2
Episcopal Church USA	2
United Methodist Church	2

## *Australia*

Anglican Church of Australia	6
Armenian Apostolic Church (Etchmiadzin)	1
Churches of Christ in Australia	1
Coptic Orthodox Church	1
Ecumenical Patriarchate of Constantinople	2
Greek Orthodox Patriarchate of Antioch	1
Serbian Orthodox Church	2
Uniting Church in Australia	6

## *Bangladesh*

Bangladesh Baptist Sangha	1
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## *Burma*

Burma Baptist Convention	3
Church of the Province of Burma	1
Methodist Church, Upper Burma	1

## *Hong Kong*

Church of Christ in China, Hong Kong Council	1
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## *India*

Church of North India	3
Church of South India	5
Malankara Orthodox Syrian Church	4
Mar Thoma Syrian Church of Malabar	3
Methodist Church in India	3
Samavesam of Telugu Baptist Churches	3
Syrian Orthodox Patriarchate of Antioch	1
United Evangelical Lutheran Church in India	4

## *Indonesia*

Banua Niha Keriso Protestan (BNKP)	2
Evangelical Christian Church in Halmahera	2
Gereja Batak Karo Protestan (GBKP)	2
Gereja Kalimantan Evangelis (GKE)	2
Gereja Kristen Indonesia (GKI)	2
Gereja Kristen Injili di Irian Jaya	2
Gereja Kristen Jawi Wetan (GKJW)	2
Gereja Kristen Pasundan (GKP)	1
Gereja Kristen Protestan Indonesia (GKPI)	2
Gereja Kristen Protestan Simalungun (GKPS)	2
Gereja Kristen Sulawesi Tengah (GKST)	2
Gereja Masehi Injili di Timor (GMIT)	3
Gereja Masehi Injili Minahasa (GMIM)	3
Gereja Masehi Injili Sangihe Talaud (GMIST)	2
Gereja Protestan di Indonesia	3
Gereja Protestan Maluku (GPM)	3
Gereja Toraja	2
Gereja-Gereja Kristen Java (KGJ)	2
Huria Kristen Batak Protestan (HKBP)	5
Huria Kristen Indonesia (HKI)	2

### *Japan*

Japanese Orthodox Church	2
Nippon Sei Ko Kai	2
United Church of Christ in Japan	2

### *Korea, Republic of*

Korean Methodist Church	3
Presbyterian Church in the Republic of Korea	2
Presbyterian Church of Korea	3

### *Malaysia*

Methodist Church in Malaysia	2
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### *New Zealand*

Associated Churches of Christ in New Zealand	1
Baptist Union of New Zealand	1
Church of the Province of New Zealand	3
Methodist Church of New Zealand	2
Presbyterian Church of New Zealand	3

### *Pakistan*

Church of Pakistan	3
United Presbyterian Church of Pakistan	2

### *Philippines*

Evangelical Methodist Church in the Philippines	2
Philippine Independent Church	6
United Church of Christ in the Philippines	3

### *Sri Lanka*

Church of Ceylon	1
Methodist Church	1

### *Taiwan*

Presbyterian Church in Taiwan	2
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## *Thailand*

Church of Christ in Thailand	2
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## **Caribbean**

African Methodist Episcopal Church	1
African Methodist Episcopal Zion Church	2
Christian Methodist Episcopal Church	1
Church in the Province of the West Indies	4
Episcopal Church USA	2
Ethiopian Orthodox Church	1

## *Antigua and Barbuda*

Methodist Church, Caribbean and the Americas	2
Moravian Church, Eastern West Indies	1

## *Jamaica*

Moravian Church in Jamaica	1
United Church of Jamaica and Grand Cayman	1

## *Suriname*

Moravian Church in Suriname	2
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## *Trinidad and Tobago*

Presbyterian Church in Trinidad and Grenada	1
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## **Eastern Europe**

United Methodist Church	2
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## *Bulgaria*

Bulgarian Orthodox Church	12
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## *Czechoslovakia*

Czechoslovak Hussite Church	2
Evangelical Church of Czech Brethren	2
Orthodox Church of Czechoslovakia	3

Reformierte Kirche der Slowakei	2
Schlesische Evangelische Kirche A.B.	1
Slowakische Evangelische Kirche A.B.	2
<i>German Democratic Republic</i>	
Bund der Evangelischen Kirchen in der DDR (Lutherisch)	6
Bund der Evangelischen Kirchen in der DDR (Uniert)	6
Evangelische Brüder-Unität (Distrikt Herrnhut)	1
Gemeindeverband der Alt-Katholischen Kirche in der DDR	1
<i>Hungary</i>	
Baptist Union of Hungary	1
Evangelisch-Lutherische Kirche	2
Reformed Church in Hungary	4
<i>Poland</i>	
Alt-Katholische Kirche in Polen	1
Autocephalic Orthodox Church	4
Evangelische Kirche A.B. in Polen	2
Polish Catholic Church in Poland	1
<i>Romania</i>	
Evangelische Kirche A.B. in der SRR	2
Evangelische Synodal-Presbyterianische Kirche A.B.	1
Reformierte Kirche von Rumänien	3
Romanian Orthodox Church	19
<i>USSR</i>	
All-Union of Evangelical Christians - Baptists	3
Armenian Apostolic Church (Etchmiadzin)	4
Estnische Evangelisch-Lutherische Kirche	2
Evangelical Lutheran Church of Latvia	2
Georgian Orthodox Church	9
Russian Orthodox Church	35
<i>Yugoslavia</i>	
Reformierte Kirche in Jugoslawien	1
Serbian Orthodox Church	11
Slowakische Evangelisch-Christliche Kirche A.B.	2



**Latin America**

Armenian Apostolic Church (Cilicia)	1
Armenian Apostolic Church (Etchmiadzin)	1
Ecumenical Patriarchate of Constantinople	2
Episcopal Church USA	1
Greek Orthodox Patriarchate of Antioch	4
Syrian Orthodox Patriarchate of Antioch	1
United Methodist Church	1

*Argentina*

Iglesia Evangélica del Río de la Plata	2
Iglesia Evangélica Metodista	1

*Brazil*

Evangelische Kirche L.B. in Brasilien	3
Igreja Episcopal do Brazil	2
Igreja Metodista do Brasil	2
Igreja Reformada Latino Americana	1

*Chile*

Iglesia Evangélica Luterana en Chile	1
Iglesia Pentecostal de Chile	2
Misión Iglesia Pentecostal	1

*Mexico*

Iglesia Metodista de México	2
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*Nicaragua*

Convención Bautista de Nicaragua	1
Iglesia Morava en Nicaragua	1

**Middle East**

Armenian Apostolic Church (Etchmiadzin)	1
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## *Cyprus*

Church of Cyprus	5
Episcopal Church in Jerusalem and the Middle East	1

## *Egypt*

Coptic Orthodox Church	7
Greek Orthodox Patriarchate of Alexandria	3
Synod of the Nile of the Evangelical Church	2

## *Iran*

Evangelical Church of Iran	1
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## *Iraq*

Apostolic Catholic Assyrian Church of the East	2
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## *Jerusalem*

Greek Orthodox Patriarchate of Jerusalem	4
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## *Lebanon*

Armenian Apostolic Church (Cilicia)	2
National Evangelical Synod of Syria and Lebanon	1
Union of the Armenian Evangelical Churches	1

## *Syria*

Greek Orthodox Patriarchate of Antioch	4
Syrian Orthodox Patriarchate of Antioch	2

## *Turkey*

Ecumenical Patriarchate of Constantinople	3
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## **North America**

Armenian Apostolic Church (Cilicia)	1
Armenian Apostolic Church (Etchmiadzin)	1
Bulgarian Orthodox Church	1
Coptic Orthodox Church	1



Ecumenical Patriarchate of Constantinople	5
Ethiopian Orthodox Church	1
Greek Orthodox Patriarchate of Antioch	2
Malankara Orthodox Syrian Church	1
Romanian Orthodox Church	2
Serbian Orthodox Church	3
Syrian Orthodox Patriarchate of Antioch	1

### *Canada*

Anglican Church of Canada	4
Canadian Yearly Meeting – Society of Friends	1
Christian Church (Disciples of Christ)	1
Evangelical Lutheran Church in Canada	2
Evangelical Lutheran Church of Latvia in Exile	1
Presbyterian Church in Canada	2
United Church of Canada	5

### *USA*

African Methodist Episcopal Church	5
African Methodist Episcopal Zion Church	4
American Baptist Churches USA	5
Apostolic Catholic Assyrian Church of the East	2
Christian Church (Disciples of Christ)	4
Christian Methodist Episcopal Church	3
Church of the Brethren	2
Episcopal Church USA	5
Evangelical Lutheran Church in America	10
Friends General Conference	1
Friends United Meeting	2
Hungarian Reformed Church in America	1
International Council of Community Churches	2
International Evangelical Church	2
Moravian Church (Northern Province)	1
Moravian Church (Southern Province)	1
National Baptist Convention of America	8
National Baptist Convention USA Inc.	12
Orthodox Church in America	5
Polish National Catholic Church	2
Presbyterian Church (USA)	8
Progressive National Baptist Convention Inc.	4

Reformed Church in America	2
United Church of Christ	6
United Methodist Church	18

## **Pacific**

### *Cook Islands*

Cook Islands Christian Church	1
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### *Fiji*

Methodist Church in Fiji	2
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### *French Polynesia*

Eglise évangélique de Polynésie française	2
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### *New Caledonia*

Eglise évangélique Nouvelle-Calédonie et Iles Loyauté	1
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### *Papua New Guinea*

United Church in Papua New Guinea and the Solomon Islands	3
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### *Samoa (American)*

Congregational Christian Church of American Samoa	1
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### *Samoa (Western)*

Congregational Christian Church in Samoa	2
Methodist Church in Samoa	1

### *Solomon Islands*

Church of Melanesia	2
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### *Tonga*

Methodist Church in Tonga	1
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### *Tuvalu*

Church of Tuvalu	1
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### *Vanuatu*

Presbyterian Church of Vanuatu	1
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## **Western Europe**

Armenian Apostolic Church (Cilicia)	1
Armenian Apostolic Church (Etchmiadzin)	1
Bulgarian Orthodox Church	1
Coptic Orthodox Church	1
Ecumenical Patriarchate of Constantinople	4
Ethiopian Orthodox Church	1
Europäisch-Festländ. Brüder-Unität, Distrikt Bad Boll	1
Greek Orthodox Patriarchate of Antioch	1
Romanian Orthodox Church	2
Serbian Orthodox Church	2
Syrian Orthodox Patriarchate of Antioch	1
United Methodist Church	2

### *Austria*

Alt-Katholische Kirche Oesterreichs	1
Evangelische Kirche A.u.H.B.	2

### *Belgium*

Eglise protestante unie	1
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### *Denmark*

Baptist Union of Denmark	1
Evangelical Lutheran Church of Denmark	6

### *Finland*

Evangelical-Lutheran Church of Finland	6
Orthodox Church of Finland	3

### *France*

Eglise confession d'Augsbourg, d'Alsace et de Lorraine	2
Eglise réformée d'Alsace et de Lorraine	1
Eglise réformée de France	2
Eglise évangélique luthérienne de France	1

### *Germany, Federal Republic*

Evangelische Kirche in Deutschland (Lutherisch)	12
Evangelische Kirche in Deutschland (Reformiert)	2
Evangelische Kirche in Deutschland (Uniert)	12
Katholisches Bistum der Alt-Katholiken in Deutschland	1
Vereinigung der Deutschen Mennonitengemeinden	1

### *Greece*

Church of Greece	13
Greek Evangelical Church	1

### *Iceland*

Evangelical Lutheran Church of Iceland	2
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### *Ireland*

Church of Ireland	2
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### *Italy*

Chiesa Evangelica Metodista d'Italia	1
Chiesa Evangelica Valdese	1

### *Netherlands*

Evangelical Lutheran Church	1
General Mennonite Society	1
Netherlands Reformed Church	5
Old Catholic Church of the Netherlands	1
Reformed Churches in the Netherlands	3
Remonstrant Brotherhood	1

### *Norway*

Church of Norway	6
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## *Spain*

Iglesia Evangélica Española	1
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## *Sweden*

Church of Sweden	9
Estonian Evangelical Lutheran Church	2
Mission Covenant Church of Sweden	2

## *Switzerland*

Christkatholische Kirche in der Schweiz	1
Fédération des Eglises protestantes	5

## *United Kingdom*

Baptist Union of Great Britain	3
Church in Wales	2
Church of England	18
Church of Scotland	5
Congregational Union of Scotland	1
Methodist Church	4
Methodist Church in Ireland	2
Moravian Church in Great Britain and Ireland	1
Presbyterian Church of Wales	2
Scottish Episcopal Church	2
Union of Welsh Independents	2
United Free Church of Scotland	1
United Reformed Church in the UK	3

## **Appendix VI**

### **WORLD CONSULTATION ON RESOURCE SHARING El Escorial, 24-31 October 1987**

#### **Guidelines for Sharing**

##### **I**

Out of abundant and outgoing love, God has created the world, and has given it to all humanity for faithful use and sharing. As recipients of God's gift of life, we are called to see the world through God's eyes, offering it in blessing through our own acts of love, sharing and appropriate use.

But, because of our sin and selfishness, we have misused God's gift. We have allowed the interests of a few to diminish the life of many. It has led to the rise of unjust structures which perpetuate dependence and poverty for the majority of the world's people. This surely is contrary to the purpose of God.

It is in the midst of this sinful reality that in Jesus Christ God offered God's very self for the life of the world. Jesus' self-emptying love on the cross leads us to repentance. It becomes the power and pattern of our sharing.

The presence of the Risen Lord in the power of the Holy Spirit enables us to break down barriers and renew structures, preparing for the coming of God's kingdom of justice and peace.

The new life given by the Holy Spirit in Christ creates us as a new people — members of one body, bearing one another's burdens and sharing together in God's gift of life for all.

In the eucharist, we offer to God ourselves and the whole of creation in its brokenness, and receive all things back anew. The eucharist sends us back into the world to be Christ's body, broken and shared for the life of the world.

As the first-fruits of the new humanity, the church is called to stand in solidarity with all people, particularly with the poor and the oppressed, and to challenge the value systems of this world.

Having confidence in the grace of God in Jesus Christ, who alone through the Holy Spirit enables us to live in obedience to the divine will, we, the participants in the world consultation on Resource Sharing, coming from



different regions, commit ourselves to a common discipline of sharing among all God's people.

## II

In all such sharing we commit ourselves:

1. To a fundamentally new value system based on justice, peace and the integrity of creation. It will be a system that recognizes the rich resources of human communities, their cultural and spiritual contributions and the wealth of nature. It will be radically different from the value system on which the present economic and political orders are based and which lies behind the current crises like those of nuclear threat and industrial pollution.

2. To a new understanding of sharing in which those who have been marginalized by reason of sex, age, economic and political condition, ethnic origin and disability, and those who are homeless, refugees, asylum-seekers and migrants take their place at the centre of all decisions and actions as equal partners.

This means, for example, that:

- churches, councils and networks will establish for this purpose ecumenical mechanisms both nationally and regionally;
- equitable representation will be provided for women and youth in decision-making structures.

3. To identify with the poor and oppressed and their organized movements in the struggle for justice and human dignity in church and society. This in turn will imply the refusal to participate, either as giver or receiver, in ways of sharing that undermine this struggle.

4. To bear witness to the mission of God by identifying, exposing and confronting at all levels the root causes, and the structures of injustice which lead to the exploitation of the wealth and people of the third world and result in poverty and the destruction of creation. This entails working for a new economic and political order.

This would mean, for example, that the churches of the North and the South commit themselves to strengthen and participate in the various anti-nuclear movements and to bring pressure upon their governments to stop nuclear testing and the dumping of nuclear waste. It will also mean joining with the people in their struggle against transnational corporations, militarism and foreign intervention and occupation.

5. To enable people to organize themselves and realize their potential and power as individuals and communities, working towards the kind of self-reliance and self-determination which are an essential condition of interdependence.

6. To be open to one another as friends on the basis of common commitment, mutual trust, confession and forgiveness, keeping one another informed of all plans and programmes and submitting ourselves to mutual accountability and correction.

This implies, for example, the implementation of mutual accountability and participation in decision-making between the South and the North.

7. To represent to one another our needs and problems in relationships where there are no absolute donors, or absolute recipients, but all have needs to be met and gifts to give, and to work for the structural changes in the institutions of the North and the South which this calls for.

8. To promote through words and deeds the holistic mission of the church in obedience to God's liberating will. We are convinced that in responding only to certain parts of the mission we distort and disrupt mission as a whole.

9. To participate in the struggles of people for justice, and thereby overcome all barriers between different faiths and ideologies which today divide the human family.

This means, for example, churches in East and West making use of all opportunities to strengthen the process of detente and integrating the resources freed by this process for ecumenical sharing.

10. To resist international mechanisms (such as the International Monetary Fund/World Bank) which deprive the people of the South of their resources, transferring for example their hard-earned capital, which is more than the aid they receive, in payment of foreign debt thereby putting them in a state of perpetual dependence — contributing instead to a fundamental and just redistribution of the wealth and resources of a country including the wealth of its churches.

11. To devise ways of shifting the power to set priorities and terms for the use of resources to those who are wrongfully denied both the resources and the power, such as movements for social justice.

This would imply that participation of the South in the decision making must not only be on a consultative basis as it is practised today.

12. To facilitate and encourage mutual involvement among the churches and people in the South who have common concerns, for example through the sharing of human resources.



13. To promote and strengthen ecumenical sharing at all levels, national, regional and international.

### III

Ecumenical sharing of resources will take place at all these three levels:

- local;
- national/regional;
- international/inter-regional.

Relations between bodies at the three levels of sharing should be characterized by flexibility, complementarity and mutual power sharing.

All levels of implementation should recognize and work towards the goal of an equitable representation of 50 percent women and 20 percent youth in all decision-making structures over the next five years.

#### *At the local level*

The initiative to obtain resources from national and international agencies should, as far as possible, be taken by the local community.

In situations where local ecumenical groups and churches are not working together and where it prevents resource sharing, the process should be facilitated through local community action, and every effort made to encourage ecumenical cooperation among groups and churches.

#### *At national and regional levels*

Where national or regional mechanisms for resource sharing do not exist the need to set them up must be seen as a matter of urgency. These mechanisms may consist of representatives of churches, ecumenical groups and those popular or people's movements which are involved in the struggle for justice, peace and full human development.

These bodies should constantly and critically examine their own composition and activities and the power structures inside and outside the church, in order to achieve a more just and equitable resource sharing. They should invite and facilitate both dialogue and critical assessment through visiting teams from the churches or groups with whom they share resources, to enhance mutuality and sharing of power. International agencies should take part in the activities of these bodies only when invited.

It is important to educate public opinion in all our countries regarding the structural causes of world economic disorder. This can be done in theological

training centres, for example, with the help of witnesses from among partners in sharing.

The regional level is where methods for monitoring resource sharing can be most effectively established.

#### *At the international level*

International ecumenical resource-sharing bodies must be based on equal representation of the partners involved. They should complement the national/regional and local decision-making bodies, for example through round table structures and through the sharing of all relevant information, including financial, of projects/programmes among the partners involved.

All Christian World Communions and ecumenical organizations are called on to take part in the ecumenical sharing of resources through the WCC and to adhere to the discipline emerging from this consultation.

The WCC is called to a better integration of existing units and sub-units of the Council, and as far as possible, to coordinate the channelling of its resources through existing networks.

It is recommended that the WCC set up a mechanism to follow up the implementation of the discipline emerging from this consultation.

## IV

We will follow this discipline ourselves. We will try to create a climate in which it is understood and welcomed. We will challenge our churches, their peoples and their agencies to accept it.

We will urge acceptance of this discipline beyond the membership of the WCC. We will refuse cooperation when this discipline is explicitly being rejected. We will create opportunities to develop new ecumenical partnerships to enable churches of different traditions and contexts to enrich one another.

We will support one another in our commitment. We undertake to give an account to each other and so to God, of the ways in which we have turned our words into deeds, within a period of three years.

### **Recommendations on Women and Youth**

As a result of the meetings of women and youth at the consultation the following recommendations and comments were approved in plenary:



## *I. Women*

The women's group recognizes that there is a very strong connection between the plight of women and the patriarchal interpretation of the Bible. Men's theology perpetuates a system where women are considered "less than". The theological section of the report must address this issue.

In the sharing of resources, women can offer new theological perspectives growing out of their experience (for example, "as seen by women" and "Asian women reading the Bible"). We strongly urge that during the Decade of the Churches in Solidarity with Women, the churches commit themselves to an in-depth study of and engagement with these perspectives.

1. We recommend that there must be 50 percent representation by women in all decision making and consultative structures set up or changed as a result of this consultation, such as follow-up committees, local, national, regional, and international bodies and that all these bodies must reflect the liberating perspectives of women in their decisions.
2. We recommend that participants in this consultation commend to their organizations the Decade of the Churches in Solidarity with Women and encourage their support for it. In concrete terms, this means making available sufficient financial and other resources to initiatives which work towards justice for women and which enable their full participation in the societies in which they live.
3. We recommend that within the first five years of the Decade the goal be achieved of using 50 percent of the total annual flow of funds channelled through ecumenical bodies for programmes and activities empowering women, and their communities. These include:
  - those entirely planned and implemented by women;
  - those benefiting the larger community in which women play an equal part in decision making and planning;
  - those which enable people to organize themselves and realize their potentials as individuals and communities.

Special emphasis should be placed on funding activities which:

- enable women to develop in a systematic way visions and concepts for an alternative society based on justice, peace, equality, and an ecologically appropriate economy;
- conscientize women of their rights and potential in their own societies;
- provide leadership and skills training for women;
- provide opportunity for regional meetings of women from all sectors and levels, particularly in the South-South context.

We urge decision-making bodies to scrutinize all funding requests to eliminate those which discriminate or work against the empowerment of women.

In 1992 there should be an evaluation by women of the achievements of this recommendation, both in financial and programmatic terms.

4. We also recommend that churches, church-related organizations and other donor agencies commit themselves to 50 percent funding and decision-making patterns described above and submit themselves to the same review procedures. As these are likely to be bilateral relationships, it is important that the whole of God's family represented here, women and men, adopt and support this position as, in many cases, organizations are represented here by men alone.
5. We recommend that prior to the distribution of the audiovisual prepared for this consultation, alterations be made to the art work to make it inclusive of all God's family.

## *II. Youth*

The youth group is not satisfied with the way young people have been invited to this consultation. The process has been going on for many years but youth have not been included. The primary concern of the youth group is the participation of young people in the ecumenical sharing of resources.

Young people around the world are bearing the heavy burden of the world's pain and injustice. Churches need to know and hear the experiences of young people.

Young people need solidarity, resources and support through the sharing of resources within the ecumenical movement.

Youth organizations, networks and projects need the support and the trust of those who themselves have once been young.

1. We recommend that in all decision-making bodies on resource sharing there should be 20 percent youth including both women and men.
2. We recommend that 10 percent of all programme and project funds be designated for youth projects and programmes. These funds should include the administrative budgets of youth organizations.



## **Appendix VII**

### **DOCUMENTS AVAILABLE ON REQUEST \***

Moderator's report (4.6)

General Secretary's report (4.7)

Sermon preached by the General Secretary at the fortieth anniversary service in the Marktkirche, Hanover, on 14 August 1988 (9.4)

Texts of Bible studies given by Dr Philip Potter

#### **General Secretariat**

General Secretariat Activities Report (4.1)

Consultation on Resource Sharing (4.4)

Report of the Committee on the General Secretariat (4.14)

#### **Unit I**

Programme Unit on Faith and Witness Activities Report (1.1)

Report of the Committee on Unit I (1.4)

#### **Unit II**

Programme Unit on Justice and Service Activities Report (2.1)

Justice, Peace and the Integrity of Creation — Progress Report (2.2 + 2.2.1)

The Ecumenical Development Cooperative Society (EDCS) (2.4)

Addiction: Churches' Responsibility (2.5)

Report of the Committee on Unit II (2.7)

#### **Unit III**

Programme Unit on Education and Renewal Activities Report (3.1)

Churches in Solidarity with Women: the Ecumenical Decade (C3 and 3.2)

The Church and Persons with Disabilities (3.3)

Learning in a World of Many Faiths, Cultures and Ideologies — a Christian Response (Interlink)

Report of the Committee on Unit III (3.7)

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\*Numbers in parentheses indicate the number of the Central Committee document. All documents listed are available in English, French, German and Spanish.







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